A

SELF-INSTRUCTOR

TO

POPE'S HOMER'S ILIAD

BOOK I.

LINES 1—500.

(With copious notes, explanatory, grammatical, biographical, &c.)

FOR THE USE OF

Standards IV. and V. and candidates preparing for the Public Service Examination.

SECOND EDITION

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PREFACE TO THE FIRST EDITION.

THE notes which accompany this reprint make no pretensions to originality. They are specially designed to assist students preparing for the High School Standards IV. and V., and candidates for the Public Service Examination. The writers have tried their best to make them as critical as possible in order that those for whom they have been intended, can, by a careful study, satisfactorily answer the questions of a searching examination. In these notes explanation is given both in English and Gujarati to enable students to acquire by independent study, an exact knowledge of the text. Derivations of almost all the words occurring in the portion have also been given and the grammatical construction fully explained. To save the time of the students, the biography of all the important personages is given from various classical dictionaries. All these, the writers believe, will make the notes attractive to those for whom they have been specially designed.

Lastly, they beg to express their heart-felt thanks to the Rev. J. Shillidy, M. A., Missionary at Surat, for the trouble he has taken in going through the book and for his occasionally rendering them very kind and valuable assistance.

NAGARFALIA, SURAT ;
1st July, 1886.

L. L. VYÁSA.
N. N. MEHTÁ.

PREFACE TO THE SECOND EDITION.



THE rapid sale of the First Edition of this book has encouraged the compilers to publish this Second Edition. Care has been taken to make the notes as clear as possible by adding some important matter not inserted in the First Edition. To render the book more useful to the boys, especially of Standard V., elementary Analysis and specimens of the method of analysing simple sentences in general as well as detailed forms have been given at the end of the book at the suggestion of some teachers who have appreciated its merit. This, the undersigned hope, will best serve the purpose of those for whom the book has been specially designed.

NAGARFALIA, SURAT;
21st August, 1889.

L. L. VYÁSA.
N. N. MEHTÁ.

THE ARGUMENT.

PARIS, son of Priam, king of Troy, wished to marry Helen, the most beautiful woman of the age. He, therefore, visited Sparta, the residence of Helen, who had married Menelaus. He was received with every mark of respect, but he abused the hospitality of Menelaus, and while the husband was absent in Crete, Paris persuaded Helen to elope with him, and fly to Asia. Helen consented. But the affair was soon productive of serious consequences. When Menelaus had married Helen, all her suitors had bound themselves by a solemn oath to protect her person and defend her from every violence, and therefore the injured husband reminded them of their engagements, and called upon them to recover Helen. Upon this, all Greece took up arms in the cause of Menelaus Agamemnon, the brother of Menelaus, was chosen general of all the combined forces, and the kings and princes of Greece were admitted among his counsellors, and by them all the operations of the war were directed. The most celebrated of all the Grecian princes were Achilles, Ajax, Menelaus, Ulysses, Patroclus, Nestor, &. The Grecian army was opposed by a more numerous force. The king of Troy received assistance from the neighbouring princes in Asia Minor Among the Trojans, the most celebrated hero was Hector, one of the sons of Priam. Many of the adjacent cities were reduced and plundered before the Greeks approached the walls of Troy; but when the siege was begun, the warriors on both sides gave proofs of valour and intrepidity. After the siege had lasted nine years, the army of the Greeks was visited by a terrible plague, and the operations were greatly retarded by the quarrel of Agamemnon and Achilles. The tenth year forms the subject of the Iliad.

The first book opens with an invocation to the Goddess (Calliope) of heroic poetry and eloquence, who is called upon to sing the quarrel between Achilles and Agamemnon. When Achilles captured and plundered Lyrnessus, a city of Cilicia, Chryseïs, the daughter of Chryses, the priest of Apollo, was taken prisoner. When the booty was divided among the conquerors, Chryseïs fell to the share of Agamemnon. The distressed Chryses, upon this, went to the Grecian camp to solicit his daughter's restoration, and when his prayers were fruitless, he implored the aid of Apollo, who, enraged at the insult offered to his priest, visited the Greeks with a plague. On this, Achilles called a council, in which Chalcas, the Grecian priest, said that the cause of the pestilence in the Grecian camp was the insult offered to Chryses by Agamemnon, and that the plague would not cease till Chryseïs was restored to her father. Hearing this, Agamemnon became very angry, but at last was obliged to give Chryseïs up to save his army from the wrath of Apollo. In revenge Agamemnon deprived Achilles of his mistress Briseïs. Achilles, being thus deprived of his lawful share of the booty, solemnly declared that in case the Grecians wanted his assistance to fight against their enemies, he would never join them. In extreme sorrow he went to the sea-shore, and complained to his mother Thetis, who petitioned Jupiter to honour her offended son at the expense of the Greeks. Jupiter, despite the opposition of Juno, granted her request. The First Book closes here.



THE ILIAD.

BOOK I.



Achilles' wrath, to Greece the direful spring
Of woes unnumber'd, heavenly goddess, sing!
That wrath which hurl'd to Pluto's gloomy reign
The souls of mighty chiefs untimely slain;
Whose limbs unburied on the naked shore,
Devouring dogs and hungry vultures tore;
Since great Achilles and Atrides strove,
Such was the sovereign doom and such the will of Jove!
  Declare, O Muse! in what ill-fated hour
Sprung the fierce strife, from what offended power? 10
Latona's son a dire contagion spread,
And heap'd the camp with mountains of the dead;
The king of men his reverend priest defied,
And for the king's offence the people died.
  For Chryses sought, with costly gifts, to gain
His captive daughter from the victor's chain.
Suppliant the venerable father stands,
Apollo's awful ensigns grace his hands:
By these he begs; and lowly bending down,
Extends the sceptre and the laurel crown. 20
He sued to all, but chief implored for grace
The brother-kings of Atreus' royal race.
  Ye kings and warriors! may your vows be crown'd,
And Troy's proud walls lie level with the ground;
May Jove restore you, when your toils are o'er,
Safe to the pleasures of your native shore;

But oh! relieve a wretched parent's pain,
And give Chryseïs to these arms again;
If mercy fail, yet let my presents move,
And dread avenging Phœbus, son of Jove. 30

The Greeks in shouts their joint assent declare,
The priest to reverence, and release the fair.
Not so Atrides: he, with kingly pride,
Repulsed the sacred sire, and thus replied:

Hence, on thy life, and fly these hostile plains,
Nor ask, presumptuous, what the king detains;
Hence, with thy laurel crown and golden rod,
Nor trust too far those ensigns of thy god.
Mine is thy daughter, priest! and shall remain;
And prayers, and tears, and bribes, shall plead in vain;
Till time shall rifle every youthful grace, 40
And age dismiss her from my cold embrace,
In daily labours of the loom employ'd,
Or doom'd to deck the bed she once enjoy'd.
Hence then, to Argos shall the maid retire,
Far from her native soil and weeping sire.

The trembling priest along the shore return'd,
And, in the anguish of a father, mourn'd.
Disconsolate, not daring to complain,
Silent he wander'd by the sounding main; 50
Till, safe at distance, to his god he prays,
The god who darts around the world his rays.
O Smintheus! sprung from fair Latona's line,
Thou guardian power of Cilla the divine!
Thou source of light! whom Tenedos adores,
And whose bright presence gilds thy Chrysa's shores;
If e'er with wreaths I hung thy sacred fane,
Or fed the flames with fat of oxen slain;

God of the silver bow ! thy shafts employ,
Avenge thy servant, and the Greeks destroy. 60
Thus Chryses pray'd : the favouring power attends,
And from Olympus' lofty top descends.
Bent was his bow, the Grecian hearts to wound ;
Fierce as he moved, his silver shafts resound.
Breathing revenge, a sudden night he spread,
And gloomy darkness roll'd around his head.
The fleet in view, he twang'd his deadly bow,
And hissing fly the feather'd fates below.
On mules and dogs th' infection first began ;
And last, the vengeful arrows fix'd in man. 70
For nine long nights through all the dusky air
The pyres thick-flaming shot a dismal glare.
But ere the tenth revolving day was run,
Inspired by Juno, Thetis' godlike son
Convened to council all the Grecian train ;
For much the goddess mourn'd her heroes slain.
Th' assembly seated, rising o'er the rest,
Achilles thus the king of men address'd :
Why leave we not the fatal Trojan shore,
And measure back the seas we cross'd before ? 80
The plague destroying whom the sword would spare,
'Tis time to save the few remains of war.
But let some prophet, or some sacred sage,
Explore the cause of great Apollo's rage ;
Or learn the wasteful vengeance to remove,
By mystic dreams, for dreams descend from Jove.
If broken vows this heavy curse have laid,
Let altars smoke, and hecatombs be paid.
So Heaven, atoned, shall dying Greece restore,
And Phœbus dart his burning shafts no more. 90

He said, and sat: when Chalcas thus replied—
Chalcas the wise, the Grecian priest and guide,
That sacred seer, whose comprehensive view
The past, the present, and the future knew:
Uprising slow, the venerable sage
Thus spoke the prudence and the fears of age:

Beloved of Jove, Achilles! wouldst thou know
Why angry Phœbus bends his fatal bow?
First give thy faith, and plight a prince's word
Of sure protection, by thy power and sword. 100
For I must speak what wisdom would conceal,
And truths, invidious to the great, reveal.
Bold is the task, when subjects, grown too wise,
Instruct a monarch where his error lies;
For though we deem the short-lived fury past,
'Tis sure, the mighty will revenge at last.

To whom Pelides: From thy inmost soul
Speak what thou know'st, and speak without control.
E'en by that god I swear, who rules the day,
To whom thy hands the vows of Greece convey, 110
And whose bless'd oracles thy lips declare;
Long as Achilles breathes this vital air,
No daring Greek of all the numerous band
Against his priest shall lift an impious hand;
Not e'en the chief by whom our hosts are led,
The king of kings, shall touch that sacred head.

Encouraged thus, the blameless man replies:
Nor vows unpaid, nor slighted sacrifice,
But he, our chief, provoked the raging pest,
Apollo's vengeance for his injured priest. 120
Nor will the god's awaken'd fury cease,
But plagues shall spread, and funeral fires increase,

Till the great king, without a ransom paid,
To her own Chrysa send the black-eyed maid.
Perhaps, with added sacrifice and prayer,
The priest may pardon, and the god may spare.

The prophet spoke; when with a gloomy frown
The monarch started from his shining throne;
Black choler fill'd his breast that boil'd with ire,
And from his eye-balls flash'd the living fire. 130
Augur accursed! denouncing mischief still,
Prophet of plagues, for ever boding ill!
Still must that tongue some wounding message bring,
And still thy priestly pride provoke thy king?
For this are Phœbus' oracles explored,
To teach the Greeks to murmur at their lord?
For this with falsehoods is my honour stain'd,
Is Heaven offended, and a priest profaned;
Because my prize, my beauteous maid, I hold,
And heavenly charms prefer to proffer'd gold? 140
A maid, unmatch'd in manners as in face,
Skill'd in each art, and crown'd with every grace.
Not half so dear were Clytæmnestra's charms,
When first her blooming beauties bless'd my arms,
Yet if the gods demand her, let her sail;
Our cares are only for the public weal;
Let me be deem'd the hateful cause of all,
And suffer, rather than my people fall.
The prize, the beauteous prize, I will resign,
So dearly valued, and so justly mine. 150
But since for common good I yield the fair,
My private loss let grateful Greece repair;
Nor unrewarded let your prince complain,
That he alone has fought and bled in vain.

Insatiate king! (Achilles thus replies)
Fond of the power, but fonder of the prize!
Wouldst thou the Greeks their lawful prey should yield,
The due reward of many a well-fought field?
The spoils of cities razed, and warriors slain,
We share with justice, as with toil we gain: 160
But to resume whate'er thy avarice craves
(That trick of tyrants) may be borne by slaves.
Yet if our chief for plunder only fight,
The spoils of Ilion shall thy loss requite,
Whene'er by Jove's decree our conquering powers
Shall humble to the dust her lofty towers.

Then thus the king: Shall I my prize resign
With tame content, and thou possess'd of thine?
Great as thou art, and like a god in fight,
Think not to rob me of a soldier's right. 170
At thy demand shall I restore the maid?
First let the just equivalent be paid;
Such as a king might ask; and let it be
A treasure worthy her, and worthy me.
Or grant me this, or with a monarch's claim
This hand shall seize some other captive dame.
The mighty Ajax shall his prize resign,
Ulysses' spoils, or e'en thy own be mine.
The man who suffers, loudly may complain;
And rage he may, but he shall rage in vain. 180
But this when time requires—It now remains
We launch a bark to plough the watery plains,
And waft the sacrifice to Chrysa's shores,
With chosen pilots and with labouring oars.
Soon shall the fair the sable ship ascend,
And some deputed prince the charge attend;

This Creta's king, or Ajax shall fulfil,
Or wise Ulysses see perform'd our will;
Or, if our royal pleasure shall ordain,
Achilles' self conduct her o'er the main: 190
Let fierce Achilles, dreadful in his rage,
The god propitiate, and the pest assuage.

At this Pelides, frowning stern, replied:
O tyrant, arm'd with insolence and pride!
Inglorious slave to interest, ever join'd
With fraud, unworthy of a royal mind!
What generous Greek, obedient to thy word,
Shall form an ambush, or shall lift the sword?
What cause have I to war at thy decree?
The distant Trojans never injured me; 200
To Phthia's realms no hostile troops they led;
Safe in her vales my warlike coursers fed;
Far hence removed, the hoarse-resounding main,
And walls of rocks, secure my native reign,
Whose fruitful soil luxuriant harvests grace,
Rich in her fruits, and in her martial race.
Hither we sail'd, a voluntary throng,
T' avenge a private, not a public wrong:
What else to Troy th' assembled nations draws,
But thine, ungrateful, and thy brother's cause? 210
Is this the pay our blood and toils deserve;
Disgraced and injured by the man we serve?
And dar'st thou threat to snatch my prize away,
Due to the deeds of many a dreadful day!
A prize as small, O tyrant! match'd with thine,
As thy own actions if compared to mine.
Thine in each conquest is the wealthy prey,
Though mine the sweat and danger of the day.

Some trivial present to my ships I bear,
Or barren praises pay the wounds of war. 220
But know, proud monarch ! I'm thy slave no more ;
My fleet shall waft me to Thessalia's shore.
Left by Achilles on the Trojan plain,
What spoils, what conquests, shall Atrides gain ?

To this the king : Fly, mighty warrior ! fly,
Thy aid we need not, and thy threats defy.
There want not chiefs in such a cause to fight,
And Jove himself shall guard a monarch's right.
Of all the kings (the gods' distinguish'd care)
To power superior none such hatred bear ; 230
Strife and debate thy restless soul employ,
And wars and horrors are thy savage joy.
If thou hast strength,'twas Heaven thatstrength bestow'd,
For know, vain man ! thy valour is from God.
Haste, launch thy vessels, fly with speed away,
Rule thy own realms with arbitrary sway :
I heed thee not, but prize at equal rate
Thy short-liv'd friendship, and thy groundless hate.
Go, threat thy earth-born Myrmidons ; but here
'Tis mine to threaten, prince, and thine to fear. 240
Know, if the god the beauteous dame demand,
My bark shall waft her to her native land ;
But then prepare, imperious prince ! prepare,
Fierce as thou art, to yield thy captive fair :
E'en in thy tent I'll seize the blooming prize,
Thy loved Briseïs with the radiant eyes.
Hence shalt thou prove my might, and curse the hour
Thou stood'st a rival of imperial power ;
And hence to all our host it shall be known,
That kings are subject to the gods alone. 250

Achilles heard, with grief and rage oppress'd,
His heart swell'd high, and labour'd in his breast.
Distracting thoughts by turns his bosom ruled.
Now fired by wrath, and now by reason cool'd:
That prompts his hand to draw the deadly sword,
Force through the Greeks, and pierce their haughty lord;
This whispers soft, his vengeance to control,
And calm the rising tempest of his soul.
Just as in anguish of suspense he stay'd,
While half-unsheath'd appear'd the glittering blade, 260
Minerva swift descended from above,
Sent by the sister and the wife of Jove
(For both the princes claim'd her equal care);
Behind she stood, and by the golden hair
Achilles seized; to him alone confess'd;
A sable cloud conceal'd her from the rest.
He sees, and sudden to the goddess cries
(Known by the flames that sparkle from her eyes):

Descends Minerva in her guardian care,
A heavenly witness of the wrongs I bear 270
From Atreus' son! then let those eyes that view
The daring crime, behold the vengeance too.

Forbear! (the progeny of Jove replies)
To calm thy fury I forsake the skies;
Let great Achilles, to the gods resign'd,
To reason yield the empire o'er his mind.
By awful Juno this command is given;
The king and you are both the care of Heaven.
The force of keen reproaches let him feel,
But sheath, obedient, thy revenging steel. 280
For I pronounce (and trust a heavenly power)
Thy injured honour has its fated hour,

When the proud monarch shall thy arms implore,
And bribe thy friendship with a boundless store.
Then let revenge no longer bear the sway,
Command thy passions, and the gods obey.

To her Pelides: With regardful ear,
'Tis just, O goddess! I thy dictates hear.
Hard as it is, my vengeance I suppress:
Those who revere the gods, the gods will bless. 290
He said, observant of the blue-eyed maid;
Then in the sheath returned the shining blade.
The goddess swift to high Olympus flies,
And joins the sacred senate of the skies.

Nor yet the rage his boiling breast forsook,
Which thus redoubling on Atrides broke:
O monster! mix'd of insolence and fear,
Thou dog in forehead, but in heart a deer!
When wert thou known in ambush'd fights to dare,
Or nobly face the horrid front of war? 300
'Tis ours the chance of fighting fields to try,
Thine to look on, and bid the valiant die.
So much 'tis safer through the camp to go,
And rob a subject, than despoil a foe.
Scourge of thy people, violent and base!
Sent in Jove's anger on a slavish race,
Who, lost to sense of generous freedom past,
Are tamed to wrongs, or this had been thy last.
Now by this sacred sceptre hear me swear,
Which never more shall leaves or blossoms bear, 310
Which sever'd from the trunk (as I from thee)
On the bare mountains left its parent tree;
This sceptre, form'd by temper'd steel to prove
An ensign of the delegates of Jove,

From whom the power of laws and justice springs
(Tremendous oath ! inviolate to kings) ;
By this I swear, when bleeding Greece again
Shall call Achilles, she shall call in vain.
When, flush'd with slaughter, Hector comes to spread
The purpled shore with mountains of the dead, 320
Then shalt thou mourn th'affront thy madness gave,
Forced to deplore, when impotent to save :
Then rage in bitterness of soul, to know
This act has made the bravest Greek thy foe.

He spoke ; and furious hurl'd against the ground
His sceptre, starr'd with golden studs around.
Then sternly silent sat. With like disdain
The raging king return'd his frowns again.

To calm their passions with the words of age,
Slow from his seat arose the Pylian sage, 330
Experienced Nestor, in persuasion skill'd,
Words sweet as honey from his lips distill'd :
Two generations now had pass'd away,
Wise by his rules, and happy by his sway ;
Two ages o'er his native realm he reign'd,
And now th' example of the third remain'd.
All view'd with awe the venerable man ;
Who thus with mild benevolence began :

What shame, what woe is this to Greece ! what joy
To Troy's proud monarch, and the friends of Troy ! 340
That adverse gods commit to stern debate
The best, the bravest of the Grecian state.
Young as ye are, this youthful heat restrain,
Nor think your Nestor's years and wisdom vain.
A godlike race of heroes once I knew,
Such as no more these aged eyes shall view !

Lives there a chief to match Pirithous' fame,
Dryas the bold, or Ceneus' deathless name;
Theseus, endued with more than mortal might,
Or Polyphemus, like the gods in fight? 350
With these of old to toils of battle bred,
In early youth my hardy days I led;
Fired with the thirst which virtuous envy breeds,
And smit with love of honourable deeds.
Strongest of men, they pierced the mountain boar,
Ranged the wild deserts red with monsters' gore,
And from their hills the shaggy Centaurs tore.
Yet these with soft persuasive arts I sway'd;
When Nestor spoke, they listen'd and obey'd.
If in my youth e'en these esteem'd me wise, 360
Do you, young warriors, hear my age advise.
Atrides, seize not on the beauteous slave;
That prize the Greeks by common suffrage gave;
Nor thou, Achilles, treat our prince with pride;
Let kings be just, and sovereign power preside.
Thee, the first honours of the war adorn,
Like gods in strength, and of a goddess born;
Him, awful majesty exalts above
The powers of earth, and sceptred sons of Jove.
Let both unite, with well-consenting mind, 370
So shall authority with strength be join'd.
Leave me, O king! to calm Achilles' rage;
Rule thou thyself, as more advanced in age.
Forbid it, gods! Achilles should be lost,
The pride of Greece, and bulwark of our host.

This said, he ceased. The king of men replies:
Thy years are awful, and thy words are wise:

But that imperious, that unconquer'd soul,
No laws can limit, no respect control.
Before his pride, must his superiors fall, 380
His word the law, and he the lord of all?
Him must our hosts, our chiefs, ourself obey?
What king can bear a rival in his sway?
Grant that the gods his matchless force have given;
Has foul reproach a privilege from Heaven?
  Here on the monarch's speech Achilles broke,
And furious thus, and interrupting, spoke:
Tyrant! I well deserv'd thy galling chain,
To live thy slave, and still to serve in vain,
Should I submit to each unjust decree: 390
Command thy vassals, but command not me:
Seize on Briseïs, whom the Grecians doom'd
My prize of war, yet tamely see resum'd;
And seize secure; no more Achilles draws
His conquering sword in any woman's cause.
The gods command me to forgive the past;
But let this first invasion be the last.
For know, thy blood, when next thou dar'st invade,
Shall stream in vengeance on my reeking blade.
  At this they ceas'd; the stern debate expir'd: 400
The chiefs in sullen majesty retir'd.
Achilles with Patroclus took his way,
Where near his tents his hollow vessels lay.
Meantime Atrides launch'd with numerous oars
A well-rigg'd ship for Chrysa's sacred shores:
High on the deck was fair Chryseïs plac'd,
And sage Ulysses with the conduct grac'd:
Safe in her sides the hecatomb they stow'd,
Then swiftly sailing, cut the liquid road.

The host to expiate, next the king prepares, 410
With pure lustrations, and with solemn prayers.
Wash'd by the briny wave, the pious train
Are cleans'd, and cast th' ablutions in the main.
Along the shore whole hecatombs were laid,
And bulls and goats to Phœbus' altars paid,
The sable fumes in curling spires arise,
And waft their grateful odours to the skies.
The army thus in sacred rites engag'd,
Atrides still with deep resentment rag'd.
To wait his will two sacred heralds stood, 420
Talthybius and Eurybates the good.
Haste to the fierce Achilles' tent (he cries);
Thence bear Briseïs as our royal prize:
Submit he must! or, if they will not part,
Ourself in arms shall tear her from his heart.
Th' unwilling heralds act their lord's commands;
Pensive they walk along the barren sands:
Arriv'd, the hero in his tent they find,
With gloomy aspect, on his arm reclin'd.
At awful distance long they silent stand, 430
Loth to advance, or speak their hard command;
Decent confusion! This the godlike man
Perceiv'd, and thus with accent mild began:
With leave and honour enter our abodes,
Ye sacred ministers of men and gods!
I know your message; by constraint you came;
Not you, but your imperious lord I blame.
Patroclus, haste, the fair Briseïs bring;
Conduct my captive to the haughty king.
But witness, heralds, and proclaim my vow, 440
Witness to gods above and men below;

But first and loudest to your prince declare;
That lawless tyrant whose commands you bear;
Unmov'd as death Achilles shall remain,
Though prostrate Greece shall bleed at every vein:
The raging chief, in frantic passion lost,
Blind to himself, and useless to his host,
Unskill'd to judge the future by the past,
In blood and slaughter shall repent at last.
  Patroclus now the unwilling beauty brought; 450
She, in soft sorrows and in pensive thought,
Pass'd silent, as the heralds held her hand,
And oft look'd back, slow moving o'er the strand.
Not so his loss the fierce Achilles bore;
But sad retiring to the sounding shore,
O'er the wild margin of the deep he hung,
That kindred deep, from whence his mother sprung,
There bath'd in tears of anger and disdain,
Thus loud lamented to the stormy main:
  O parent goddess! since in early bloom 460
Thy son must fall by too severe a doom;
Sure, to so short a race of glory born,
Great Jove in justice should this span adorn:
Honour and fame at least the Thunderer ow'd,
And ill he pays the promise of a god;
If yon proud monarch thus thy son defies,
Obscures my glories and resumes my prize.
  Far in the deep recesses of the main,
Where aged Ocean holds his watery reign,
The goddess-mother heard. The waves divide; 470
And like a mist she rose above the tide;
Beheld him mourning on the naked shores,
And thus the sorrows of his soul explores:

Why grieves my son? Thy anguish let me share,
Reveal the cause, and trust a parent's care.

He, deeply sighing, said: To tell my woe,
Is but to mention what too well you know.
From Thebè, sacred to Apollo's name,
Aëtion's realm), our conquering army came,
With treasure loaded and triumphant spoils, 480
Whose just division crown'd the soldiers' toils;
But bright Chryseïs, heavenly prize! was led,
By votes elected to the general's bed.
The priest of Phœbus sought by gifts to gain
His beauteous daughter from the victor's chain;
The fleet he reach'd and lowly bending down,
Held forth the sceptre and the laurel crown,
Entreating all: but chief implored for grace
The brother-kings of Atreus' royal race:
The generous Greeks their joint consent declare, 490
The priest to reverence, and release the fair.
Not so Atrides: he, with wonted pride,
The sire insulted, and his gifts denied.
Th' insulted sire (his god's peculiar care)
To Phœbus pray'd, and Phœbus heard the prayer:
A dreadful plague ensues; th' avenging darts
Incessant fly, and pierce the Grecian hearts.
A prophet then, inspir'd by Heav'n, arose,
And points the crime, and thence derives the woes.
Myself the first th' assembled chiefs incline 500
T' avert the vengeance of the power divine;
Then rising in his wrath, the monarch storm'd;
Incens'd he threaten'd and his threats perform'd:
The fair Chryseïs to her sire was sent,
With offer'd gifts to make the god relent.

NOTES.

NOTES.

Iliad—The tale of the Siege of **Ilion (Troy),** an epic poem by Homer, a Grecian poet.

1-2. (Prose Constr.)—(O) Heavenly goddess, sing Achilles' wrath, (which was) the direful spring of unnumbered woes to Greece.

Achilles, son of Peleus and Thetis, the King of the Myrmidons in Thessaly. He is the hero of this poem and is represented as brave and relentless. The poem begins with a quarrel between him and Agamemnon on account of the former being deprived by the latter of his mistress Briseïs ; in consequence of which Achilles refuses to go to battle. The Trojans prevail, and he (Achilles) sends forth his friend Patroclus to oppose them. Patroclus falls, and Achilles, in anger, rushes into the battle, and kills Hector, the commander of the Trojans. He himself falls in battle a few days afterwards, before Troy is taken.

Wrath, કોપ, રોષ. Violent anger. *Obj.* of *sing.*

Direful, નાશકારક. Dreadful, destructive, terrible. *L. dirus,* fearful, from *deus,* god, and *ira,* anger.

Spring, મૂળ, કારણ. Source, case in appos. to "wrath." in line 1. When a noun or a pronoun has another noun attached to it attributively, giving a further description or definition of the person or thing spoken of, this second noun is said to be *in apposition* to the former.

Woes. દુઃખો, આફતો. Calamities.

Unnumbered. અસંખ્ય. Countless, innumerable, numberless. *L. un* not, *numerus,* number.

Heavenly goddess, સ્વર્ગની દેવી. Celestial goddess. It is customary with the poets while writing a poem to invoke the goddess with a view to write easily. The goddess,

here referred to, is **Calliope**, who is said to preside over music. *Goddess*, Vocative case.

3—Wrath, same case as "wrath" in line 1.

3—4—(Prose Constr.) (Sing) That wrath which hurled the souls......slain to Pluto's gloomy reign.

3—Hurled, ફેંક્યા. Threw.

Pluto, યમરાજા. God of Hell.

Gloomy reign, અંધકારભરેલું રાજ્ય. Dark kingdom. Reign from *L. rego*, I rule.

4—Mighty, સમર્થ, બહાદુર. Powerful, valiant.

Chiefs, from, *L. Caput*, the head.

Untimely slain, કમોતે કપાઇ ગયલા. Killed prematurely *i. e.* in their prime of life. Untimely; from *L. un*, not, *tempus*, time. Slain, *past part.* (from *to slay*) referring to *chiefs*.

5—Unburied, નહીં દાટલા. Uninterred, *past part.* referring to *limbs.*

Naked, ખુલ્લા, છાયા વગરના. Open, unsheltered.

6—Devouring, ફાડી ખાનારા. Voracious, *L. de*, *voro*, I eat.

Vulture, ગીધ. A large and rapacious bird that lives upon dead bodies.

7—Since, જ્યારથી. From the time when. *Adv.* of time, modifying *strove.*

Atrides. Agamemnon. He was so called from his grandfather *Atreus.*

Strove, લડયા,- ની વચ્ચે કજીઆ થયા. Contended.

8—Sovereign doom, સ્વર્ગનું નિર્માણ. Decree of Heaven. Sovereign from, *L. Super*, above. It is used as an *adj.* qualifying *doom.*

Jove, Jupiter. He was the most powerful of all the gods according to the mythologists. He was the son of Saturn and Ops. His surnames were numerous, many of which he received from the place or functions over which he presided. As he was the king and father of gods and men, his power was extended over the deities, and every thing was subservient to his will.

9—Declare, પ્રસિધ્ધકર, જણાવ, Make known, *L. de, clarus*, clear.

Muse, વિદ્યા દેવી, સરસ્વતિ દેવી. Here goddess of learning, Calliope. *L. Musa*, a Muse.

Ill-fated, ભાગ્યહીન-અપસુકનિઆ, Unlucky, evil, ominous, ill-omened, *L. fatum, fate*, from *fari* to speak.

Hour, ચોઘડીયું. Time. *L. hora*, an hour.

10—Sprung, નિપજ્યો, ઉત્પન્ન થયો. Arose. Verb, intransitive, past tense ; here it is used for *did spring* ; agrees with *strife*.

Fierce strife, જુસ્સા ભરેલો કજીઓ. Bitter quarrel. Fierce from *L. fera*, a wild beast.

Offended power, કોપાયમાન થયલો દેવ. Enraged or displeased god. Offended, from *L. ob, fendo*, I strike. Power, from *L. posse*, to be able.

11—**Latona**. Mother of Apollo and Diana.

Latona's son, સૂર્ય દેવ. Apollo.

Dire, નાશકારક. Destructive, dreadful, *L. dirus*, fearful, from *deus*, god and *ira* anger.

Contagion, મરકી. Pestilence, plague. It is applied to diseases communicated by touch. *L. con, tango*, I touch, *obj.* of '*spread*.' See note line 69.

12—Heaped.........dead. Filled the (Grecian) camp with heaps of dead bodies. Camp, from *L. campus*, a field. Mountains from *mons*, a mountain.

13—The king of men, Agamemnon.

His reverend priest, તેનો પૂજ્ય યાજક. His priest who was worthy of respect. Here Chryses. Reverend, from *L. re, vereor*, I fear. Priest, from *presbyter*, an old man. *Obj.* of *defied*.

Defied, અપમાન કીધું-તુચ્છકાર કીધો. Insulted. *L. dis, fides*, faith.

14—Offence, અપરાધ, ગુન્હો. Fault, *L, ob. fendo*, I strike. Offence—that of insulting the priest (Chryses) when he asked the king to restore his daughter.

15—**Chryses** was a priest, and was so called from the city of *Chrysa,* in which was situated the temple of Apollo.

Sought, પ્રયત્ન કીધો, Endeavoured-tried earnestly, past tense of *seek*, trans, verb. *obj.* "*to gain*......chain."

Costly gifts, કિમતી બક્ષિસ. Valuable presents.

16—To gain, પાછી મેળવવાને. To regain.

Captive daughter, લડાઇમાં પકડાયલી છોકરી. Daughter captured in war. (Chryseïs) Captive from *L. capio*, I take. This daughter of Chryses was taken prisoner by the Greeks and given to Agamemnon during the siege of Troy.

Victor's chain, જીતનારની બેડી-કબજો. Conqueror's (Agamemnon's) possession. Victor, from *L. vinco*, I conquer. Chain, from *L. catena*, a chain.

17—Suppliant, અતિનમ્રપણાથી-નમ્રતાથી. Asking earnestly. Here it is used for *suppliantly*, modifying "*stands.*" *L. sub, plico*, I fold.

Venerable father, પૂજ્ય પિતા. Reverend father (Chryses, the father of Chryseïs). Venerable, from *L. veneror*, I worship.

18—**Apollo**. Son of Jupiter and Latona. The sun, the god of music, poetry, &c.

Awful ensigns, ભયંકર નિશાનિઓ. Awe-inspiring badges (Laurel crown and sceptre). Ensigns from *L. in, signo*, I mark.

Grace, શોભાવે છે. Beautify, *L. gratus,* grateful.

19—Begs, માગેછે. Solicits.

Lowly bending down, નીચે-પગે પડીને, નમન કરીને. Falling on his knees, prostrating himself. Bending, pres. part, referring to '*he*.'

20—Extends, આગળ પરેછે. Holds forth, *L. ex, tendo*, I stretch.

Sceptre. રાજ્યદંડ. A staff borne by kings, princes, priests, &c.

Laurel crown, લૉરલના પાંતરાંઓનો બનાવેલો મુગટ. A crown made of the leaves of the laurel tree. The Greeks gave a wreath of laurels to the victor in the Pythian Games. Crown from *L. corona,* a crown.

21—Sued, વિનંતી કીધી. Entreated, *L. sequor*, I follow.

Chief used for *chiefly.*

Implored, વિનંતી કીધી. Asked, begged, *L. in, ploro,* I ask.

Grace, મેહેરબાની, કૃપા. Favour. *L. gratus,* thankful.

22—The brother-kings, Agamemnon and Menelaus, grandsons of Atreus. *Obj.* of ***implored.***

Royal race, બાદશાહી કુળ. Royal family, Royal, from *L. rex,* a

23—Kings,-chiefly Menelaus and Agamemnon. [king.

Vows, બાધાઓ, માનતાઓ. Solemn promises, *L. voveo,* I vow.

(May be) Crowned, પૂર્ણ થાઓ. (May be) Fulfilled. *Optative Mood.* That form of the Imperative, which is used to express *wish,* is called the Optative.

24—**Troy** also called **Ilion** or **Ilium,** was the capital of Troyas, a county of Phrygia in Asia Minor. It was besieged by the Greeks for ten years, and at last the Greeks took it by artifice. They secretly filled a large wooden horse with armed men, and removed their armies from the plains, to the island of Tenedos, as if to return home. The Trojans brought the wooden horse into the city, and in the night the Greeks, that were confined within the sides of the animal, rushed out and opened the gates to their companions, who put the Trojans to the sword and demolished their fortifications.

Proud walls, ઉંચા કોટ. Lofty fortifications.

(May) Lie level with the ground, જમીન દોસ્ત થઇ જાઓ. May be razed to the ground—be demolished altogether. *Optative Mood.*

25—(May) Restore, પાછા આણે. (May) Bring you back.

Toils, મેહેનત. Labours, endeavours.

Are over, પૂરી થાય. Are completed.

26—Safe used for *safely, L. salvus,* safe.

25-26—May Jove......shore. May you be brought back safely to enjoy the pleasures of your native country by Jupiter after your toils are over. Pleasures, from *L. placeo,* I please. Native, from *L. natus,* born.

27—Relieve, દુઃખનિવારણ કરવું. Remove, from *L. re, levo,* I raise.

Wretched parent, દુઃખી પિતા. Poor father (Chryses). Parent from *L. pario*, I bring forth.

28—Give Chryseïs to these arms again. (મારી પુત્રી) ક્રાઇસીસ મને પાછી સોંપી દો. Restore (my daughter) Chryseïs to me.

29-30—If mercy fail, &c. If you are not moved by mercy (to liberate her), let these presents excite pity in your heart, and fear avenging Phœbus, son of Jupiter. Or it may be thus construed. If you are not moved by mercy, let these presents and dread......Jove move (you). According to the first construction *dread* should be taken as a verb in the imper. mood, whereas according to the second, as an adjective, qualifying *Phœbus*. Some books read *presence* instead of *presents*, but the latter is to be preferred as in line 40 we have the word *bribes*, which shows that Chryses had gone there with *presents*.

If mercy fail, જો દયાથી તારા મનમાં અસર ન થાય તો. If mercy do not produce any effect on you. Mercy, from *L. merces*, hire. Fail, from *L. fallo,* I deceive.

Move, દયા ઉત્પન્ન કરે. Excite pity (in you). *L. moveo,* I move

Avenging, વેર લેતા. Punishing an injury. *L. vindico* I punish. Vide note line 60.

Phœbus, સૂર્યદેવતા. Apollo, the Sun god. *Gr. phao,* to shine.

31-32—The Greeks......fair (Prose Constr.). The Greeks declare their joint assent in shouts to reverence the priest and release the fair.

31—Shouts, ઉચ્ચ સ્વર-પોકાર. Loud sounds.

Joint assent, સર્વની એકત્ર સમ્મતિ. સર્વાનુમત. Unanimous consent. Joint from *L jungo,* I join. Assent from *L. ad, sentio,* I feel.

32—To reverence, માન આપવું. To do honour to, *L. re, vereor*, I fear.

Release, છોડવવું, મુક્ત કરવું. Set free. *L. re, laxo,* I loosen.

Fair, સુંદરી. The fair lady (Chryseïs).

33—Not so Atrides. Atrides (Agamemnon) did not act thus. Such was not the wish of Agamemnon. Atrides, nom. to *did act* or some such word understood.

Kingly pride, બાદશાહની મગરૂબી. The pride of a king.

34—Repulsed, તિરસ્કારથી કહાડી મૂક્યો. Dismissed evilly or with great contempt, *L. re, pello*, I drive.

Sacred sire, પવિત્ર પિતા. Holy father (Chryses). Sacred from *L. sacer*, holy.

Replied, જવાબ દીધો. Answered, said in reply, *L. re, plico*, I fold,

35—Hence, ન્હાસ, ચાલ્યો જા. Get away. Intr. verb, in the imper. mood.

On thy life, તારો જાન બચાવવો હોય તો. If you wish to save your life.

Fly, છોડી દે. — માંથી ચાલ્યો જા. Flee from. Trans. verb.

Hostile plains, દુશમન ઉભા છે એવાં મેદાનો. Plains where your enemies are. Plains occupied by your enemies. Hostile, from *L. hostis*, an enemy. Plains, from *L. planus*, smooth.

36—Presumptuous, બેઅદબ, અમર્યાદ. (Thou) that takest liberties unduly. *adj.* used as a noun in the voc. case. It may be taken as an adverb "presumptuously," if commas on either side be dropped. *L. pre, sumo*, I take.

What, a compound relative pronoun equal to *that* and *which* ; *that*, a demonstrative pronoun, *obj.* of *ask*, *Which*, a relative pronoun, *obj.* of *detains*.

Detains, રાખેછે, —ના કબજામાં છે. Keeps, holds, *L. de, teneo.* I hold.

37—Golden rod, સોનેરી રાજ્યદંડ. Sceptre overlaid with gold

38—Too far, ઘણોજ. Too much.

Nor trust.........god, અને તારા દેવની આ નિશાની ઉપર ઘણોજ ભરોસો રાખીશ નહીં. And don't depend too much on these badges (laurel crown and sceptre) of thy god (Apollo); the laurel crown and sceptre will be of no avail whatsoever.

39—Mine is thy daughter. તારી છોકરીનો માલિક હું છું. I am the rightful owner of your daughter (Chryseïs) *i. e.* I claim her to be my wife lawfully obtained.

Priest, vocative case.

[She] Shall remain, તેને કબજામાં રાખવામાં આવશે. [She] Shall remain in my possession, *L. re, maneo,* I remain.

40—Plead, આજીજી કરી માગવું. Supplicate with earnestness, *L. placeo,* I please.

Prayers, and tears, and bribes......vain, તારા કાલાવાલા, આંસુ અને લાંચ નિરર્થક જશે. Your earnest supplications to regain your daughter by your prayers &c., will produce no effect on me.

41—Rifle, છીનવી લેવું. Deprive (her) of.

Every youthful grace, યુવાવસ્થાની દરેક ખૂબસુરતી. Every beauty of (her) youth.

Till time.........grace, જ્યાંસુધી સમયે કરીને તેની યુવાવસ્થાની દરેક ખૂબસુરતી જતી રહેશે (ત્યાંસુધી.) Till she will be deprived of her youthful beauties on account of old age.

42—Age, ઘડપણ, વૃદ્ધાવસ્થા. Old age. [I send.

Dismiss [her], [તેણીને] દૂર કર. Get rid of (her), *L. dis, mitto,*

Cold, કામનો જુસ્સો ઉતરી ગયલો એવી. Not heated by sensual desire.

Embrace, આલિંગન–કોટી કરવી તે. Clasping with the arms on account of conjugal endearment, *L. em, brachium,* an arm.

43—Loom, સાળ, લુગડાં વણવાનો સાંચો. A frame or machine in which a weaver works threads into cloth.

In daily labours of the loom, દરરોજ લુગડાં વણવાના કામમાં. In daily work of weaving, *L. labor,* labour, from *laboro,* to toil.

44—(Will be) Doomed to deck, તૈયાર કરવું પડશે. (Will be) Appointed to prepare.

The bed......enjoyed, (જેના ઉપર) તેણીએ મારી સાથે એકવાર એશઆરામ કીધો. The bed on which she once enjoyed pleasures with me on account of conjugal endearment.

'Employed' and 'doomed' may be taken as *shall be employed* and *doomed,* subject *she* understood; or they may simply be taken as past participles.

Enjoyed, સુખ સ્નેહથી ભોગવ્યું,—નો ઉપભોગ કીધો. Occupied with pleasure.

45—**Argos**. A city in Peloponnesus, in Greece, of which Agamemnon was the king.

Hence then, ત્યારે ચાલ્યો જા. Then leave this place.

Maid,-Chryseïs.

Retire, જવું. To go, *L. re, traho*, I draw.

46—Native soil, સ્વદેશ ભૂમી. Birth-place. Native from *L. natus*, born. Soil, from *L. solum*, the bottom.

Weeping sire, વિલાપ કરતો પિતા. (ક્રાઇસિસ) Lamenting father (Chryses).

47—Trembling, કાંપતો, ધ્રૂજતો. Quaking, shaking, *L. tremo*, I tremble.

48—Anguish of a father, (પોતાનું સંતાન ન મળવાથી) પિતાને જે દુઃખ ઉત્પન્ન થાય તે. The grief that a father should naturally feel (for the loss of his child). Anguish, *Gr. ango*, I vex.

Mourned, શોક કીધો, વિલાપ કીધો. Lamented, Grieved.

49—Disconsolate, નાસીપાસ થયલો, ખેદ ઉદાસ. Disappointed, discomfited ; *adj*. qualifying, '*he*,' in line 50, *L. dis, con, solor*, I comfort.

Daring, હિમ્મત ધરતો. Venturing, bold. It may be taken either as a pres. part. or as an adjective qualifying *he*.

50—Silent, used for *silently*, *L. sileo*, to be silent.

Sounding main, ઘુઘવાટ કરતો દરીઓ. Roaring sea (Ægean Sea). Sounding, from *L. sono*, to sound. Main, from *L. magnus*, great.

51—Safe used for *safely*.

His god, Apollo.

52—The god...........rays, જે દેવ દુનીઆની આસપાસ પોતાનાં કીરણ નાખેછે તે (અજવાળું આપેછે તે). સૂર્ય દેવતા. The god who gives light to the whole world ; the Sun. Ray, from *L. radius*, a beam.

Darts, નાખેછે. Throws.

53—**Smintheus**, એપૉલો, સૂર્ય. Apollo, the god Sun. He was so called, because he had saved the people of Troyas from a plague of mice. *Sminthos*, a mouse.

Sprung, ઉત્પન્ન થયલો–માં જન્મેલો. Descended, past part. referring to *thou* understood.

Latona's line, લૅટોનાનું કુળ. The family of Latona.

54—Guardian power, રક્ષણકરની શક્તિ. Protecting power.

Cilla. A town of Troyas, which received its name from a certain *Cillus*, a suitor of Hippodamia, and which was celebrated for its temple of Apollo.

Divine, પવિત્ર. Sacred, *L. divus*, belonging to a god.

55—Thou source of light, તું અજવાળાનું મૂળ (છે). Thou (art the) origin of light, light proceeds—comes from thee. Source, from *L. surgo*, I rise.

Adores,–ની પૂજા કરેછે. Worships, *L. ad, oro*, I pray.

56—Whose bright presence gilds thy......shores. જેની કાન્તી (પ્રકાશ) ક્રાઇસાના કિનારાને પ્રકાશિત કરેછે. Who sheds light on the shores of Chrysa.

Tenedos. A small and fertile island of the Ægean Sea, opposite Troy. It became famous during the Trojan War, as it was there that the Greeks concealed themselves the more effectually to make the Trojans believe that they had returned home without finishing the siege.

Gilds, શોભિતું કરેછે, રમણીય કરેછે. Brightens, beautifies.

57—Wreaths, હાર, માળા. Garlands of flowers.

Sacred fane, પવિત્ર મંદિર—દેવાલય. Holy temple. Sacred, *L. sacer*, holy. Fane, *L. fanum*, a temple.

If e'er......fane. જો તારા પવિત્ર દેવસ્થાનને ફુલના હારોથી કોઇ પણ દિવસ સણગાર્યું હોય. If I ever adorned thy holy temple with garlands (of flowers).

58—To feed the flame. અગ્નિ અખંડ પ્રદિપ્ત રાખવો. To keep alive the sacred fire.

Fed......slain. વધ કીધેલા ગાયાઓનું તને બળીદાન આપ્યું હોય (તો મારી અરજ કબુલ કર). Offered thee the sacrifices of slain oxen.

59—Silver bow, રૂપેરી કામઠું-ધનુષ. Bow overlaid with silver.

God of the silver bow, રૂપેરી ધનુષ ધરનાર-ધનુર્ધારી દેવ. Apollo.

Thy shafts employ, તારાં તીર વાપર. Make use of thy arrows, discharge thy arrows. Shafts, *obj.* of *employ*.

60—Avenge thy servant. તારા દાસ તરફથી વેર લે. Take revenge in behalf of thy servant. Avenge from *L. Vindico*, to avenge.

Destroy, નાશ કર. Annihilate, *L. de, struo*, I build. *Employ, avenge*, and *destroy* are all verbs in the imperative mood having for their subject *thou* understood.

The student should not confound *avenge* with *revenge*. To *avenge* is to inflict just punishment upon evil doers in behalf of ourselves or others for whom we act. To *revenge* is to inflict pain or injury for the simple indulgence of resentful and malicious feelings. The former may at times be a duty, the latter is one of the worst exhibitions of human character. (Webster).

61—Thus Chryses prayed. ક્રાઇસિસે ઉપર પ્રમાણે પ્રાર્થના કરી Chryses prayed (to Apollo) as above. Prayed, from *L. precor*, I pray.

Favouring power. કૃપાળુ દેવ. Kind god (Apollo).

Attends, ધ્યાનથી-લક્ષથી સાંભળે છે. Hears attentively ; listens ; gives heed to, *L. ad, tendo*, I stretch.

Olympus. A mountain in Thessaly in Greece. It was said to be the residence of Jupiter, Saturn, &c., *See* Note, line 293.

Descends, નીચે ઉતરે છે. Comes down. *L. de, scando*, I climb.

63—*Bent*. (કામઠું) ખેંચેલું હતું-સજ્જ કીધું હતું. Prepared or put in order by straining, A. S. *Bendan*, to bend.

The Grecian hearts to wound, ગ્રીક લોકોનાં હૃદય ભેદવાને. To pierce the hearts of the Greeks. Hearts, *obj.* of *to wound*.

64—Fierce as he moved, જેવો તે ગુસ્સાથી ચાલ્યો. As he walked furiously. *Fierce* used for *fiercely*. *L. fera*, a wild beast.

Silver shafts. સોનેરી તીર. Arrows overlaid with silver.

Resound, ગાજી રહેવું, જોરથી અવાજ કરવો. Produce a loud noise. *L. re, sono*, I sound.

65—Breathing revenge, વેર લઉં વેર લઉં કરતો. Manifesting-exhibiting-giving vent to revenge impatiently.

A sudden night he spread. તેણે એકાએક રાત પાડી દીધી. He at once changed day into night.

66—Gloomy darkness. ઉદાસી ઉત્પન્ન કરે એવો અંધકાર. Darkness producing sadness.

Rolled around his head. તેની આસપાસ ફરી વળ્યો. Spread around him. Rolled from *L. rota*, a wheel.

67—The fleet in view. (ગ્રીક લોકનાં) વહાણનો કાફલો જોતાંજ. As soon as he came in sight of the Grecian fleet.

Fleet, કાફલો. A number of ships of war. It is in the nominative absolute (the fleet *being* in view). When a noun or pronoun has a participle only either expressed or understood, and has no verb to agree with, it is said to be in the *Nominative Absolute.*

Twanged; ટંકાર કીધો. Made the sound of string as stretched and suddenly let go.

Deadly bow, નાશકારક ધનુષ. Fatal bow.

68—Hissing, સુરરર-સુસવાટા કરતું નીકળતું. Making a sound as a serpent, gliding with whizzing sound.

Feathered fates પીછાંવાળાં તીર. Arrows winged with feathers to increase their velocity and force. The arrows carried the fates of the persons aimed at.

Below. In the Grecian fleet.

69—Infection, મરકી. Plague, pestilence. *L. in, facio*, I do. *Contagion* is applied to diseases caught by *touch*, whereas *infection* to fever, &c., caught by *breathing* poisoned air.

On mules......began, પ્હેલી મરકી ચાલી ખચ્ચરો અને કૂતરાઓમાં. The plague first spread among mules and dogs. Mules and dogs were the first to suffer from the plague.

Vengeful, for *revengeful*. Full of revenge (see note in line 60).

70—And last......man. મરકી ફેલી માણસોમાં પથરાઈ. Lastly the plague spread among men (soldiers).

71—Nine long nights, રાત દિવસ નવ દહાડા સુધી. Nine days and nights. *Long*, because full of suspense and anxiety.

Dusky air, ઉદાસી ઉત્પન્ન કરે એવી હવા. Gloomy air.

72—Pyres, (મુડદાં બાળવાની) ચેહ-ચિતા. Funeral piles made to burn the dead. *L. pyra* from *Gr. pur*, fire.

Thick-flaming, જેમાંથી જાડે ભડકા નીકળતા હતા. From which thick flames sprang out.

Shot–માંથી નીકળતા. Discharged, sent forth.

Dismal, ઝાંખું, ઉદાસી ભરેલું. Gloomy, ghastly. *L. dies* day, *malus*, evil.

Glare, અજવાળું. A bright dazzling light. *A. S. glare*, amber.

The pyres......glare, ચિતામાંથી ભડકા નીકળતા હતા તેનું અજવાળું બહુ ભયંકર પડતું હતું. The light which the flames from the pyres emitted was very ghastly.

73—Ere, આગાઉ. Before.

Revolving day. સૂર્યના પૃથ્વીની આસપાસ ફરવાથી થતો દિવસ (એમ અસલના લોકો માનતા હતા). Day caused by the supposed revolution of the sun round the earth. The astronomers of the present day have proved that the earth revolves round the sun on its axis and causes day and night.

Was run, પૂરા થયા. Was over. This use of ***was run*** is not frequent.

74-75—Prose construction. Thetis' god-like son, inspired by Juno, convened all the Grecian train to council.

74—Thetis' god-like son, થેટિસનો દેવાંશી પુત્ર. Thetis' son (Achilles.), who was as brave as a god. *Son*, subject of *convened*.

Inspired પ્રેરણા કરાયલો. Enlivened or communicated as by a superior or supernatural influenee. *L. in, spiro*, I breathe. Past part. referring to *son*.

Juno. The daughter of Saturn and Cybele, and sister to Jupiter, Neptune, &c., *See* Note, line 228.

75—Convened, બોલાવ્યા. Called, summoned. *L. con, venio*, I come.

All the Grecian train ગ્રીકલોકોનું આખું લશ્કર. All men of the Grecian army. Train, from *L. traho*, I draw. Object of *convened*.

Council, સભા. An assembly. *L. concilium*, a council, from *con*, and *cieo* or *cio*, I call to.

76—The goddess *i.e. Juno.*

Heroes, શૂરવીર. Brave men.

Slain, past part. referring to *heroes.*

77—The assembly seated. સભા બરાબર રહી બેઠી. The assembly (being) seated. Assembly, *nominative absolute* (*See* Note in line 67). Seated, past part. referring to *assembly.*

Assembly, સભા. A council. *L. ad, simul*, together.

Rising over the rest, બીજા બેઠા હતા અને (પોતે) ઉભો થઈને. (Achilles) rose up while the others kept their seats. Rising. Pres part. referring to *Achilles* (in line 78). Rest, from *L. re, sto*, I stand.

78—Prose construction. Achilles thus addressed the king of men. (Agamemnon).

Addressed, પ્રતિ બોલ્યો-ને કહ્યું. Said to. *L. ad, dis, rego*, I rule. Subject *Achilles* and object *king.*

79—Fatal Trojan shore, ટ્રોયનો નાશકારક કિનારો. Destructive shore of Troy.

80—Measure,-ઉપરથી ચાલ્યા જવું. Pass over, *L. metior*, I measure. Transitive verb, subject, *we* (understood), object, *seas.*

81—Plague,મરકી. Pestilence. *L. plaga*, a blow. Nominative absolute. (*See* Note in line 67).

Spare, બચાવવું. Save.

The plague destroying.........spare, જેઓ લડાઈથી બચ્યા છે તેઓ મરકીથી મરવા લાગ્યા છે. Those who returned safe from battle are dying from pestilence.

82—Remains, બાકી રહેલાં માણસ. Remaining persons, survivors, *L. re, maneo*, I remain.

83—Prophet, ભવિષ્યવાદી, જોશી. A foreteller, a soothsayer. *Gr. pro, phemi*, I tell.

Sage, મુની, ઋષિ. A wise man; a man of gravity and wisdom, especially a person, venerable for years and wisdom,

and known as a man of sound judgment and prudence. *L. sagus*, wise.

84—[To] Explore, શોધી કહાડવું. [To] Search out, *L. ex, ploro*, I seek.

Rage, કોપ. Anger, *L. rabo*, I rave.

Explore......rage, મહાન્ એપોલો શા વાસ્તે કોપાયમાન થયો છે તે શોધી કહાડવું. Find out why Apollo is so very angry with us.

85—Learn, Infinitive, depending upon the verb *let* understood.

Vengeance, વેર. Retribution; punishment inflicted in return for an injury or offence, *L. vindico*, I avenge.

Wasteful vengeance here means *destructive pestilence*. Vengeance, object of *to remove*.

To remove, દૂર કરવું. To get rid of, *L. re, moveo*, I move.

86—Mystic dreams, ગુપ્ત-ગહન સ્વપ્નાં. Dreams difficult for common men to understand, *L. mysticus*, hidden.

Dreams descend from Jove. Jupiter sends forth dreams.

Descend,-થી આવેછે. Come down, *L. de, scando*, I climb.

87—Broken vows, બરાબર ન ચ્હડાવેલી માનતા. Solemn promises not fulfilled. Vows, subject of *have laid*. *L. voveo*, I vow.

If broken......laid. જો આ મરકી એપોલોને બાધા નહીં ચ્હડાવેલી તેને લીધે થઈ હોય તો. If the cause of this pestilence be the violation of sacred promises (made to Apollo).

88—Altar, યજ્ઞકુંડ, વેદી. A raised place where sacrifices are offered, *L. altus*, high.

[To] Smoke, સળગવું. [To] Kindle.

Hecatombs, શતપશુયાગ, સો ઢોરનું બળીદાન. A sacrifice of a hundred beasts. *Gr. hekaton*, a hundred, and *bous*, an ox.

Let altars smoke...paid. યજ્ઞકુંડ સળગાવો અને સો ઢોરનું બળીદાન આપો. Let altars be kindled and a sacrifice of a hundred oxen be offered. Smoke, infinitive, depending upon *let*. Be paid, passive infinitive, depending upon *let*.

89—Heaven, ઇશ્વર, રવ. God (Apollo). Subject of *shall restore*.

[Being] Atoned, સંતોષ માનીને. (Being) appeased, propitiated, reconciled. It is a compound of *at* and *one*.

Apollo, being thus propitiated, will save the dying Grecians and stop the pestilence. Atoned past part. referring to *heaven.*

Dying Greece. મરવા પડેલા ગ્રીક લોક. Dying Grecians. Greece, object of *shall restore.*

Shall restore બચાવશે, ઉગારશે. Shall spare, save.

90—Phœbus. Apollo. The Sun. *Gr. Phao*, to shine.

Shall dart, ફેંકશે. Shall throw.

Burning shafts. બાળી નાખે એવાં તીર (કીરણો). Arrows (rays) acting with destructive force.

No more, વધારેવાર નહીં. No longer.

91—**Chalcas.** The son of Thestor, a celebrated prophet who guided the ships of the Grecians to Troy.

92—Guide, દોરવનાર, રસ્તો બતાવનાર. A conductor, a person who leads or directs another in his way or course.

93—Seer, ભવિષ્યવાદી-જ્ઞાતા. A prophet, a foreteller.

Comprehensive (view), બધી વાતનો સાથે ખ્યાલ કરી શકે-બધી વાત એકદમ સમજી જાય એવો (દેખાવ). (Face) which indicated that his intellect was capacious—that he had the power to know many things at once. Comprehensive, from *L. con, prehendo*, I take. View, from *L. video*, I see. View., nominative to *knew.*

94—The past, the present, and the future. ત્રિકાળ. All times. Past, present, and future are adjectives used as nouns, object of *knew.*

95—Uprising slow, ધીમેથી (પોતાના આસન ઉપરથી) ઉઠીને. Getting up slowly (from his seat). Uprising, pres. part., referring to *sage.*

96—Thus spoke the prudence and the fears of age. Chalcas, who had attained the habit of at all times acting with deliberation, judgment, and forethought and who, being an old man, was more apprehensive of evil consequences, (than young persons generally are) spoke as follows.

" *Wisdom,*" in the words of one writer, ' consists in the ready

and accurate perception of analogies:' and in those of another, 'in the employment of the best means for the attainment of the most important ends:' the one being the description of the *faculty*, the other of its *operation*; '*Prudence*' is a lower kind of wisdom; it consists in the employment of the best means for the accomplishment of *any* one particular end whether it be important or not. *Prudence* rather consists in avoiding danger than in taking a decided step for the accomplishment of any objects.

Prudence ડહાપણ. Wisdom applied to practice, *L. prudentia* prudence, from *pro*, and *video*, I see.

97—Beloved (of) (જેા) માનીતેા, વ્હાલેા. Greatly loved (by). Dear (to). Beloved, past part. referring to *Achilles*.

Wouldst thou know? તારે જાણવાની ઇચ્છા છે? Dost thou wish to know (the cause of Apollo's anger from me)?

98—Why......bow. કોપાયમાન થયલો સૂર્ય શા વાસ્તે પોતાનું પ્રાણઘાતક કામઠું વાપરેછે એટલે ભયંકર મરકી ફેલાવેછે. What makes the enraged god (Apollo) spread a dreadful pestilence.

99—First give thy faith. પહેલાં તો તારૂં વચન આપ. First of all give me a prômise.

Plight a prince's word. રાજકુંવરનું (તારૂં) વચન આપ. તું રાજકુંવર છે એટલે તારા મ્હોડાનો શબ્દજ બસ છે, મારે કંઇ વસ્તુ જોઇતી નથી. Give a prince's (thy) honour as security.

Plight. કંઇ કરવાને ખાતરી સારૂ બંધાવું. Pledge, give as security for the performance of some act; as to *plight* faith, honour, word;—never applied to property or goods.

100—Protection, રક્ષણ. Defence. Preservation from injury. *L. pro, tego*, I cover.

By thy power and sword. તારી સત્તા અને તરવારથી. By thy authority and sword (the emblem of judicial vengeance or punishment). Give promise by thy princely word to protect me by thy authority and sword.

101—What wisdom would conceal. જે ડાહ્યા માણસ ગુપ્ત રાખે. ન કહેવું બ્હેતર ધારે. What wise men would not like to reveal.

What is a compound relative pronoun put for *that* and *which*. *That*, obj. of *must speak*, and *which*, object of *would conceal*. Conceal from *L. con, celo*, I hide.

102—Truths. સાચી વાત. Facts. Real things.

Invidious. અદેખાઈ ઉત્પન્ન કરે એવું. Likely to provoke the envy of. *L. in, video*, I see. Adj. qualifying *truths*.

The great મહાન્ પુરૂષો. Great men. Truths, &c. I must speak out the facts which may provoke the envy of great men. This is an instance of the Definite Article used with adjectives to represent a whole class.

Reveal, પ્રગટ કરવું. Disclose. Lay in public, *L. re, velo*, I cover. (Must) Reveal, trans. verb, object *truths*.

103—Bold is the task, એ કામ હિમ્મતનું છે. The work requires great courage. Task, from *L. taxo*, I weave.

104—Instruct -ને કહેવું. Inform, teach. *L. in, struo*, I build.

Error ભૂલ. A mistake, fault, offence. *L. erro*, I wander.

Monarch રાજા. The king, *Gr. monos*, alone, *arche*, rule.

Instruct......lies. રાજાએ કઈ ભૂલ કીધીછે તે બતાવવી. Show where the king is mistaken—where lies his fault.

105—Deem. ધારવું. Think.

The short-lived fury, થોડો વખત રહે એવો ગુસ્સો. Anger which would last for a short time.

Past, past part. referring to *fury*.

106—The mighty, બળવાન પુરૂષો. Powerful men.

For though, &c. For though we may think mighty persons repress it (their wrath) for that same day, yet they retain it within their hearts until they find suitable occasion to accomplish it—to take revenge. (But do thou consider whether thou wilt protect me.)

107—To whom Pelides. જેને પિલાઇડિસે (એકિલિસે) જવાબ આપ્યો. To whom Pelides (Achilles) replied.

Achilles was called *Pelides* from his father *Peleus*. Pelides, subject to the verb *replied* understood.

From thy inmost soul. તારા ઊંડા અંતરમાંથી. From the bottom

of thy heart. Taking full confidence, declare the divine oracle whatsoever thou knowest.

108—Control, અટકાવ, આંચકો. Restraint; *L. contra*, against, *rota*, a wheel.

Without control, અટકાવ વગર, મન મુકીને, બેલાશક. Freely.

109—The god who rules the day, સૂર્ય. The sun. Apollo. Swear, પ્રતિજ્ઞા લેવી, સમ ખાવા. Take an oath.

110—To whom......convey (Prose Constr.). To whom thy hands convey the vows of Greece, para.—To whom the Grecians offer their solemn promises through thee—at thy hands. તારી મારફતે ગ્રીક લોકો જેને પોતાની માનતા ચ્હડાવેછે. Hands, subj. of *convey*. Vows, object of *convey*.

Convey, લઇ જાયછે, આપેછે. Carry, offer. *L. con*, *veho*, I carry.

111—Oracle, દેવવાણી. *L. oro*, I speak. The communications, revelations or messages delivered by God to prophets. Thy lips *i. e.* thou.

Declare, transitive verb, subject *lips*, object *oracles*.

Whose blest......declare, જેની ક્ષેમકુશળ-શુભસૂચક દેવવાણી તારા હોઠ (તું) પ્રગટ કરેછે. Thou makest known his (god's) answers favoured with blessings; thou dost disclose predictions to the Greeks.

112—Vital air, જીવનરક્ષક હવા. Air necessary to life. *L. vita*, life.

Long as Achilles breathes this vital air, જ્યાંસૂધી એકિલિસ (હું) આ જીવનરક્ષક હવાનો શ્વાસ લેછે (લઉંછું) ત્યાંસૂધી. જ્યાંસૂધી એકિલિસ જીવતો છે (હું જીવુંછું) જ્યાંસૂધી એકિલિસના (મારા) ખોળીયામાં જીવ છે ત્યાંસૂધી. So long as Achilles lives—so long as I am alive-while I am alive.

113—Daring Greek. બ્હાદુર ગ્રીક. Bold Grecian.

Numerous band. મહાન્ લશ્કર. Vast army. *L. Numerus*, a number.

114—Lift ઉપાડવું. Raise. Impious, અપવિત્ર, નાપાક. Unholy, polluted, *L. in* not, *pius*, pious. Because to raise one's hand against a holy priest is an act of sin.

113-114—No daring......hand. (Prose Constr.) No daring

Greek of all the numerous band shall lift an impious hand against his priest. આ મહાન્ લશ્કરમાંથી કોઇ પણ બ્હાદુર ગ્રીક તેના (મારા) પર્મગુરૂ (તારા) ઉપર પોતાનો અપવિત્ર હાથ ઉપાડશે નહીં. Of this vast army there is not a single Greek who has the boldness to raise his unholy hand against his priest (*i. e.* thee) to strike him (thee). There is no Greek who will venture to hurt thee. While I am alive no one of all the Grecian army shall lay heavy hands upon thee.

Hosts. લશ્કર. Armies. *L. hostis*, an enemy.

115—Not e'en the chief......led. Not even the commander-in-chief of our armies, *i. e.* not even Agamemnon under whose command our armies are put. બીજા તો શું પણ એગેમેમ્નોનની પણ મગદૂર નથી કે એક તારા વાળને પણ આંગળી લગાડે–વાંકો કરે. *Chief*, subject of *shall touch* in line 116.

By whom our hosts are led. જે આપણો સેનાધિપતિ છે. Who is the commander-in-chief of our armies.

116—The king of kings. Agamemnon. *King*, case in apposition to *chief* in line 115.

That sacred head. તે પવિત્ર મસ્તક–યાજક. That holy head—priest. *i. e.* thou, Chalcas.

117—Encouraged, હિમ્મત અપાયલો. Emboldened; who had taken confidence. *L. en, cor*, the heart. It is a past part., referring to *man*.

Blameless, નિર્દોષ. Innocent, guiltless. *Gr. blapto*, I injure.

118—Nor. The first *nor* is put for *neither*.

Nor vows.........sacrifice. Neither (is Apollo enraged on account of) vows unperformed, nor (on account of) a sacrifice (hecatomb) unoffered.

Slighted. અવગણના કરેલી–તુચ્છકાર કરેલી એવી. Disregarded, hence unoffered.

119—Chief, સરદાર. Leader (Agamemnon). *L. caput*, the head. Nominative case in apposition to *he*.

Provoked, સળગાવી. Stirred up. *L. pro, voco*, I call.

Raging pest, બહુ જુસ્સાથી ચાલતી મરકી. Plague prevailing with force. Raging, *L. rabo*, I rave. Pest, *L. pestis*, a plague.

120—Vengeance. ખાર, બદલો. Retribution, punishment inflicted for some evil. *L. vindico*, I punish. This word or rather the whole phrase "*Apollo's......priest*" stands in apposition to *pest* in line 119.

But he our chief......priest. The cause of this pestilence is our chief (Agamemnon). It was on account of Apollo's vengeance for his dishonoured priest. Apollo spread pestilence, because Agamemnon insulted him–the priest.

Injured priest. અપમાન પામેલો ધર્મગુરૂ-પાળક. Insulted priest. Injured. *L. in*, not, *jus*, right.

121—Awakened fury, ઉઠેલો કોપ. Excited anger. Fury, from *L. furo*, I rage.

Cease, બંધ પડવું. Stop. *L. cesso*, I cease.

122—Funeral fires, ચિતાઓ. Fires to burn dead bodies. Funeral, from *L. funus*, death.

123—The great king. Agamemnon. Nominative to *send* in line 124.

Ransom -ના છુટકારાને બદલે આપવાનાં નાણાં. Money paid for the release of a prisoner. *L. re*, *emo*, I buy.

Paid, *i. e.* being paid. past part. referring to *ransom*.

Without a ransom paid. છુટકારાને સારૂ કંઈ પણ પૈસા લીધા સિવાય. Without any money paid to him (Agamemnon) for the release (of Chryseïs) ; without receiving any money as ransom (for her release).

124—**Chrysa.** A town in Cilicia. It was celebrated for the temple of Apollo Smintheus, of which Chryses was the priest.

The black-eyed maid. The beautiful maid (Chryseïs).

125—Added sacrifice, વધારે બળીદાન. Additional—more offerings. Added, from *L. ad*, *do*, I give. Sacrifice, from *sacer*, holy, *facio*, I do.

126—Pardon, માફ કરવું. Forgive, *L. per*, *dono*, I give.

Spare -પર દયા લાવવી -ને જવા દેવું, ક્ષમા કરવી. Save from danger or punishment, use mercy.

Nor will the god's, &c. Apollo will not withhold his heavy hands from pestilence before the black-eyed maid is sent to Chrysa (restored to her father) by Agamemnon, without taking any money for her liberation.

127—The prophet. *i. e.* Chalcas.

Gloomy frown, ઉદાસી ભરેલો ક્રોધ, ગુસ્સાથી ગુંભરાયલો ચ્હેરો. Melancholy aspect indicating excessive anger.

128—Monarch, રાજા. King (Agamemnon). *Gr. Monos*, alone, *arche*, rule.

129—Started, એકદમ ઉઠી ઉભો થયો. Got up suddenly by an involuntary shrinking from sudden anger.

130—Choler, પિત્તો, કોપ, તામસ. Bile. Irritation of the passions *Gr. chole*, bile.

Black......ire. તેની છાતીમાં ઉદાસી ભરેલો ગુસ્સો ઉત્પન્ન થયો—તેનો પિત્તો ઉકળી આવ્યો. He was greatly agitated. His heart which was already full of anger was greatly filled with additional wrath affected with sorrow.

That boiled with ire, જે ગુસ્સાથી ઉછળતી હતી. Which was agitated by anger. Ire ગુસ્સો. Anger. *L. ira*, anger.

131—Flashed. ઝળકી નીકળ્યો. Broke forth, burst forth.

Living fire, જીવતો દેવતા.

And from......fire. અને તેની આંખ ગુસ્સાથી લાલ ચોળ થઇ ગઇ. His eyes seemed to be exceedingly red with anger. His eyes seemed to dart forth fire. His eyes were gleaming like fire.

Augur, ભવિષ્યવાદી. A foreteller, prophet, soothsayer. *L. avis*, a bird, *gero*, I bear. Among the Romans the soothsayers told future events from the flight and chirping of birds. Vocative case.

Accursed, દુષ્ટ Wicked, execrable, past part., agreeing with *augur*.

132—Denouncing, -ની ખબર આપવી. Declaring. *L. de, nuncio*, I tell; pres. part., referring to *thou* understood.

Mischief, માઠું. Evil. *L. mis*, ill, *caput*, the head.

Still, હમેશ. Always, adverb, modifying *denouncing.*

Prophet of plagues, મરકીનો ભવિષ્યવાદી. One who foretells nothing but pestilences.

Prophet, ભવિષ્યવાદી. A foreteller, soothsayer. *Gr. pro, phemi*, I speak. Vocative case.

Boding, અગાઉથી સૂચવવું. Portending, foreshowing.

Ill. Bad news.

For ever boding ill. You always prophesy evil news. You have never spoken any good thing for me.

Wounding message. મન દુખાય એવી ખબર. News which would hurt one's feelings. Message, object of *must bring.*

133—Still must......bring? હજી તારી જીભ માટી—મન દુ:ખાય એવી ખબરજ લાવ્યા કરશે? Will you still bring such news as would hurt my feelings?

Tongue, used for man; part put for the whole.

134—Priestly pride, ધર્મગુરૂની મગરૂબી, પાદરીગત. The pride of a priest.

Provoke, ખીજવવું. Irritate, offend. *L. pro, voco*, I call.

And still......king? Will you still enrage your king by your sacerdotal pride?

135—For this are......explored? આટલા માટે એપોલોની દેવવાણી શોધી કહાડેલી છે? Is this the reason why the answers of Apollo are searched out?

136—To teach the Greeks to murmur at their lord, ગ્રીક લોકોને તેઓના રાજા સામા બબડવાને શિખવવું. To manage in such a way as to give reasons to the Greeks to murmur at the conduct of their lord. The whole phrase stands in apposition to *this* in line 135.

137—Falsehoods, જુઠાણાં. Lies, untrue assertions.

To stain one's honour, કોઈની આબરૂને બટ્ટો લગાડવો. To disgrace a person. Honour, from *L. honor*, honour. Stained, from *L. tingo*, I dye.

138—Is heaven offended? Is God displeased-made angry?

Profaned, અપમાન થયું. Polluted, insulted. *L. pro, fanum,* a temple.

139-40—Because......gold. (Prose Constr.) Because I hold my prize, my beauteous maid, and prefer heavenly charms to proffered gold. Prize, object of *hold,* maid, case in apposition to *prize.*

140—Prefer, ને વધારે ગમવું, પસંદ પડવું. Regard more than another. *L. pre, fero,* I bear, transitive verb, subject *I* and object *charms.*

Charms, મોહિની, ખુબસુરતી. Fascinations, beauties. *L. carmen,* a song.

139-40—Because......gold. Is it because I like to keep that woman of matchless beauty and reject the ransom offered to me for her liberation?

Proffered આપવા માંડેલું. Offered, proposed to give. *L. pro, fero,* I bear.

Proffered gold. (તેના છુટકારાને માટે) આપવા માંડેલું નાણું—બક્ષિસ. Precious gift offered (to me for her release).

141—Maid, case in apposition to *maid* in line 139.

Unmatched, અનુપમ. Unrivalled, incomparable; matchless, past part. agreeing with *maid.*

As in face, જેમ સ્ત્રીની કાંતિમાં (અનુપમ છે.). As (she is unmatched) in face.

Unmatched......face. જેમ સ્ત્રીની કાંતિમાં તે અનુપમ છે તેમ રીતભાત—વિવેકમાં પણ તેનો જોડો મળી ન શકે એવી છે. (She is) As matchless in her politeness as she is in her beauty.

142—Skilled, પ્રવીણ, હુશીઆર. Well-versed, past part. referring to *maid* in line 141.

Crowned with every grace, દરેક ખુબસુરતીથી શણગારેલી. Adorned with every beauty. Crowned, past part. agreeing with *maid* in line 141.

143—Dear, પ્રિય. Lovely.

Clytæmnestra. She was the daughter of Tyndarus, King of Sparta, by Leda, and the lawful wife of Agamemnon, King of Argos.

144—When first......arms. જયારે પહેલાંજ તેની ખીલતી જુવાનીની ખૂબસુરતી વખતે મેં તેને કોટી કીધી. When I first embraced her in her youthful beauties.

Not half so dear &c. The reason why I am not willing to give her up is that when I was first attracted by her youthful beauties, the charms of Clytæmnestra, my lawful wife, were greatly inferior to hers.

145--Demand, જોરો કરીને માગવું. Ask with authority. *L. de, mando,* I order.

Let her sail, તેને વ્હાણમાં જવાદો. Let her go in a ship.

146—Our cares, *i. e.* my cares. The king addresses himself in the plural.

Our cares...weal, આપણે ફીકર થાય એટલી રાખવાની છે કે લોકો સુખી થાય. Our chief aim ought to be for the good of the people.

Public. સાર્વજનિક, સઘળા લોકોનું. Of all the people, *L. populus.* the people.

Weal, સુખ. Happiness.

147—(To) Be deemed, ગણાવું. (To) Be considered-thought. Passive infinitive, depending upon *let.*

147-48—Let me......fall. Consider me the source of all your miseries and let me suffer rather than my people should perish. (To) Suffer, infinitive, depending upon *let* in line 147. *L. Sub and fero,* I bear.

Fall, મરવું, નો નાશ થવો. Perish.

149—The prize......resign (Prose Constr.). I will resign the prize, the beauteous prize. I am ready to give up my prize (beautiful Chryseïs) willingly.

Prize, લડાઇમાં પકડાયલી લૂટ. Booty, *L. præda,* plunder.

Resign આપી દેવું,-ઉપરથી હાથ ઉઠાવવો. Give up, *L. re, signo,* I mark.

150—Dearly, ઘણોજ. Greatly.

Valued, કીમતનું. Prized, past part. agreeing with *prize* (first) in line 149.

151—Since. કારણ કે, Because, as; conjunction, connecting *for common......fair* with *my private......repair.*

For common good, સાર્વજનિક કલ્યાણને માટે. For the good of the public. Common, from *L. con, munus*, a gift.

Yield આપીદેવું. Give up.

The fair, સુંદરી. The fair lady. (Chryseïs).

152—My private......repair (Prose Constr.). Let grateful Greece repair my private loss.

Let grateful Grecians prepare another prize for me to make good my private loss.

Private loss, એકલાને પડતું નુકસાન. Loss that one sustains for himself. Private, *L. privus*, one's own. Loss, object of *(to) repair.*

Grateful Greece, કૃતજ્ઞ ગ્રીકલોકો. Obliging Grecians. Grateful, from *L. gratus*, thankful.

This is an instance of the *Metonymy*. It is a figure which changes or puts the *name* of one thing for that of another allied to it, or dependent upon it; thus "They smote the city" that is, the inhabitants of it.

(To) Repair ભરી આપવું. (To) make good. *L. re, paro*, I prepare, infinitive, depending upon *let.*

153—Complain. ચિઢી બબડવું. Murmur, infinitive, depending upon *let. L. con, plango*, I bewail.

153—Unrewarded, કંઈ-બદલો મળ્યા વગરનું. Without receiving any compensation-recompense, past part. referring to *prince.*

Your prince. તમારો રાજા. Your king (Agamemnon, *i. e.* me).

154—Bled, લોહી વહેવડાવ્યું. Shed blood.

153-54—Nor unrewarded......in vain. Leaving your prince unrewarded, don't give him any cause of complaint that he is the only person that has fought and shed blood for nothing—without receiving any recompense for his deeds.

155—Insatiate, અસંતોષી. Not to be satisfied, greedy. *L. in*, not, *satis*, enough.

156—Fond of the power......prize. Thou art desirous of (enjoying) power, but still more of (obtaining) the prize.

157—Wouldst thou? તારી મરજી છે? Dost thou desire—wish?
Wouldst, transitive verb, subject *thou*, object "*the Greeks ......field*"? Here "wouldst" expresses "volition" or "wish"

Lawful prey, વાજબી લૂટ. Booty obtained justly or by right. Prey, object of *should yield.*

Should yield, આપી દે. Should give up.

158—Due reward, ખરા-વાજબી બદલો. Just recompense. Reward, objective case, in apposition to *prey* in line 157.

Many a well-fought field, જયમાએ ઘણાં યુદ્ધો (કરીને મેળવેલી લૂટ). Many hard contested battles—actions in battle-fields.

157-58—Wouldst thou......field? Dost thou wish that the Greeks should give up the prey lawfully obtained by them, after fighting many hard contested battles?

159-60—The spoils......gain. (Prose Constr.) We share the spoils of razed cities and (of) slain warriors with justice, as we gain (them) with toil.

Spoils, લૂટ. Plunders, booties. *L. spolio*, I spoil, object of *share* and *gain.*

Cities razed, જમીનદોસ્ત કરેલાં શહેર. Cities levelled to the ground-completely destroyed. Razed, past part. referring to *cities. L. rado*, I scrape. Slain, past part. referring to *warriors.*

160—With justice, વાજબીપણે. Justly. Justice, from *L. jus*, right.

We have justly divided among ourselves, as we have gained with toil, the spoils we took from the cities when we destroyed them, &c.

Toil, મહેનત. Hard labour.

161—To resume, પાછું લેવું. To take back. *L. re, sumo*, I take. *Whatever* is a compound relative pronoun equivalent to *that* and *whichever. That*, object of *to resume* and *whichever*, object of *craves.*

Avarice, લોભ, Extreme love of gain. Greediness. Covetousness. *L. avaritia*, avarice, from *aveo*, to be greedy.

Craves, ને માટે વળખા મારે છે-તલપી રહે છે. Seeks earnestly, burns for, longs for, desires strongly. It is derived from *cref*, a cry.

162—That trick of tyrants, in apposition to "*to resume...... craves*". Trick, કુચ્યાળ. Fraudulent measures. *L. tricor*, I play tricks.

Tyrants, જુલમી રાજા. Despots. Kings, who oppress their subjects. *L. tyrannus*, a tyrant.

May be borne by slaves, ગુલામોથી ખમી શકાય—સંખાય. May be tolerated by those who are slaves.

Expl.—It is not fitting that the troops should collect the spoils over again and then re-distribute them in order to give thee what thou desirest so greedily.

163—Our chief. Agamemnon, subject of *fight*.

164—Ilion, another name for Troy. It is situated in the district of Troyas on the coast of the Hellespont.

Shall requite, -નો બદલો વાળી આપશે. Shall repay—make good, compensate. Loss, object of *shall requite*. The word "requite" is derived from *L. re* and *quietare*, to send away, from *quies*, rest.

165—Our conquering powers, આપણું જય પામતું લશ્કર. Our armies effecting conquests. Powers, subject of *shall humble*.

166—Shall humble to the dust, જમીનદોસ્ત કરી નાખશે ધૂળધાણી કરીનાખશે. Shall raze to the ground. Humble, from *L. humus*, the ground.

Lofty towers, ઉંચા મિનારા-બુરજો કિલ્લા. High citadels-fortresses. Towers, from *L.* turris, a tower, object of *shall humble*.

167—Then thus the king. પછી નીચે પ્રમાણે રાજાએ (એગેમેમ્નોને) જવાબ દીધો. Then the king (Agamemnon) replied as follows. King, nominative to *replied* understood.

Shall I my prize resign? શું મારી લૂટ હું મૂકી દઉં—આપી દઉં? Shall I give up my booty? Prize, object of *shall resign*.

168—With tame content. ઢીલખાઇ નમીજઇને, બીધી મૂકીએ નમી

જઇને, ખામસખોર થઇને, નિરાંત વાળીને. Gently, quietly, in a depressed manner. The word "resign" is derived from, *L. re* and *signo*, I seal or mark. *Content*, from *L. con* and *teneo*, to hold.

And thou possessed of thine? અને તું તારી (લૂટ) રાખે? And wilt thou keep thy own (prize)? Thou, nominative absolute. Possessed, past part. referring to *thou*. *L. possideo*, I possess.

169—Great as thou art.........fight. તું ગમે તેટલો મ્હોટો છે અને લડવામાં દેવ સરખો છે. However great thou art and possessest god-like power in fighting.

170—Think.........right. સિપાઇના હક તરીકે જે મેં મેળવ્યું છે તે મારી પાસેથી છીનવી લેવાની આશા રાખતો નહીં. Don't think of depriving me of what I have justly got by fighting in battle. Soldier, *L. solidus*, a piece of money. Think, imperative mood.

171—At thy demand.........maid? શું તારે કહ્યે છોકરી આપી દઇશકે? Shall I give up the maid (Chryseïs) by thy asking (with authority)? Demand. *L. de, mando*, I order.

172—Equivalent. બરોબરની વસ્તુ, બદલો,-ના જેટલો માલ. That which is equal in value. *L. æquus*, equal, *valeo*, I am strong. Before I give up my prize let the Greeks pay me its proper compensation.

Be paid. (To) be paid, passive infinitive, depending upon *let*.
173—Such, a demonstrative adjective, qualifying *equivalent*.
As, a relative pronoun, object of *might ask*.
Such as......ask. Of a value suited to a king's demand.
174—Treasure, કિમતી વસ્તુ. Something greatly valued. *Gr. Thesauros*, a treasure, from *tithemi*, to deposit.

A treasure worthy her...me, એને બદલે એટલીજ કિમ્મતનો (ઓછો નહીં) અને મને (પાદશાહને) યોગ્ય એવો બદલો તે હોવો જોઇએ. That compensation should be deserving of her as well as me.
175—The first *or* is put for *either*.
Or grant me this. Either concede this or (otherwise).

Monarch's claim. રાજાનો હક. The right of a king. Claim, from *L. clamo*, I cry out.

176—This hand......dame, આ હાથ લડાઇમાં પકડાયલી કોઇ બીજી સ્ત્રીને પકડશે, (હું લડાઇમાં પકડાયલી કોઇ બીજી સ્ત્રીને પડાવી લઇશ-બળાત્કારે લઇ જઇશ). I shall lay hold of some other woman captured in war.

177—**Ajax**, son of Telamon, was next to Achilles, the bravest of all Greeks in the Trojan war. He was a man of giant stature, daring, and self-confident. When the armour of Hector was awarded to Ulysses, instead of to himself, he turned mad from vexation and stabbed himself.

Shall his prize resign, ને પોતાની લૂટ છોડીદેવી પડશે. Shall (have to) give up his (own) booty. Prize, object of *shall resign*.

178—**Ulysses.** He was the king of Ithaca, a small rocky island of Greece. He is represented as full of artifices and according to Virgil, hit upon the device of the wooden horse, by which Troy was ultimately taken. (The word means *The Angry or Wrathful.*)

Spoils, subject of *shall be* understood.

Even thy own be mine, તારે પણ તારી લૂટ આપી દેવી પડશે. Even thou shalt have to give up thy own prize. Expl.—If the Greeks will not give it, I shall seize the prize of Ajax or that of Ulysses or even that which has fallen to thy share.

179—The man......complain, જેને (કંઇ નુકશાન) વેઠવું પડેછે તે પોતાનાં રોદણાં રડે-વિશે ખેદ-વિલાપ કરે. He, who is obliged to bear any loss, may of course murmur strongly-utter expressions of grief.

180—And rage he may, અને તે ગુસ્સે પણ થાય. And he may be angry (too). May rage, intransitive verb, subject *he*, *L. rabo*, I rave.

But he shall rage in vain, પણ તેનો કોપ તેની પાસે રહેશે. But his anger will be of no avail-will produce no effect whatsoever.

181—But this......requires, પણ વખત આવશે ત્યારે એ વિશે સૈા થઇ

રહેશે. But this matter will be considered when the time comes. Of this we will consult afterwards. This, a demonstrative pronoun, subject of *will be considered* understood.

It now remains હવે (કરવાનું) રહેલું છે. It is now left for us. It, an impersonal pronoun. Remains, *L. re, maneo,* remain,

182—Launch. પાણીમાં ઉતારવું, મોકલવું. Put into the sea, send forth.

Bark વ્હાણ. A vessel, a ship.

To plough, હલેસાં મારીને જવું. To advance by ploughing *i. e.* by rowing—by employing rowers.

Watery plains, પાણીરૂપી મેદાન, દરીઆ. Seas, oceans.

183—waft, લઇજવું. Convey. Transitive verb, subject *we* and object *sacrifice*. Sacrifice *i. e.* hecatomb.

184—With chosen pilots, પસંદ કરેલા–હુશિઆર ખલાસી સહિત. With selected captains. A pilot is one who steers a ship, particularly, when the navigation is dangerous.

Labouring oars. મ્હેનતથી હલેસાં મારનારા. Men who ply oars. Rowers who work at the oars.

185—The fair *i. e.* Chryseïs.

Sable, કાળું. Black.

Soon......ascend, તરત તે સુંદરીને કાળા વ્હાણમાં બેસાડવામાં આવશે. The fair lady (Chryseïs) shall be sent on board the black ship in a short time. *Ship*, object of *shall ascend.*

Ascend the ship, વ્હાણ પર ચઢવું-માં બેસવું. Embark—go on board the ship. Ascend, from *L. ad, scando,* I climb.

186—Deputed prince, -ની વતી કામ કરવાને મોકલેલો રાજા, નીમેલો રાજા. Prince appointed to do a thing for one. Deputed, from *L. deputo,* I send as an ambassador. Prince, from *L. primus,* the first, and *capio*, I take. Expl.—Let some prince be appointed to take charge of the fair (Chryseïs).

Charge, સોંપેલું કામ, હવાલો. A person or thing entrusted to another. Object of *shall attend.*

Attend, -ની સાથે જવું. Go with, accompany. *L. ad, tendo,* I stretch.

187—Creta's king. King of Creta (Idomeneus).

This. A demonstrative pronoun, object of *shall fulfil.*

Fulfil, પુરૂં પાડશું. Accomplish.

188—Or wise......will. (Prose Constr.) Or wise Ulysses (shall) see our will performed. *Will*, object of *(shall) see. Performed*, past part., referring to *will.*

This work may be done by the king of Creta, Ajax, or wiso Ulysses.

189—Royal pleasure. રાજાની ઇચ્છા. The will of a king (our will)

Shall ordain, હુકમ કરીશ. Shall order. Shall appoint. *L. ordo,* I order.

190—Achilles' self, એકિલિસ જાતે. Achilles himself. *Self*, is a noun, subject of *(shall) conduct.*

Conduct લઇ જવું. Convey. *L. con, duco,* I lead.

Main—Sea, ocean. *L. magnus,* great.

Or if our......main, અથવા જો અમારી બાદશાહી ઇચ્છા હશે તો એકિલિસને જાતે તેઓને (કાઇસીસને) દરીઆ ઉપરથી લઇ જવી પડશે. Or if I am pleased to order Achilles, he shall have to convey her over the sea (Ægean Sea) in person.

191-92—Let fierce......assuage. (Prose Constr.) Let fierce Achilles, dreadful in his rage, propitiate the god and assuage the pest.

Fierce Achilles ...... rage. Achilles who is extremely passionate and whose look is very fearful when in anger.

192—(To) Propitiate, ગુઝમાન કરવું. (To) Appease. *L. propitio,* I appease.

(To) Assuage, નરમ પાડવું-શાંત પાડવું. (To) Mitigate, *L. ad,* and *suavis,* sweet.

(To) Propitiate and (to) assuage are infinitives, depending upon *let.* God, object of *(to) propitiate.* Pest, object of *(to) assuage.*

193—Frowning, ડોળા કહાડીને. Expressing displeasure by contracting the brow and looking grim.

Stern used for *sternly*, કરડી રીતે. With an aspect of severity and authority. Austerely. Adv. modifying *frowning*.

Frowning stern, કરડી રીતે ડોળા કહાડીને. Scowling with an austere look.

194—Armed with, -થી સજ્જ થયલો-નો ભરેલો. Furnished with, full of. Armed, past part., referring to *tyrant*. *L. arma*, arms.

Insolence, ઉન્મત્તાઈ. Haughtiness shown in contemptuous and overbearing treatment of others. *L. in*, not, and *soleo*, I am accustomed.

Armed with insolence and pride. ઉન્મત્તાઇ અને મગરૂબી ભરેલો. Full of haughtiness and pride. Clad in impudence.

195—Inglorious, શરમ ભરેલો. Disgraceful, *L. in*, not, *gloria*, glory.

Slave, case in apposition to *tyrant* in line 194.

Interest. સ્વાર્થ, પોતાની મતલબ. Regard to private profit *L. inter*, and *esse*, to be

Inglorious slave to interest. પોતાનો સ્વાર્થ સધાતો હોય ત્યાં તું નીચ ગુલામડો થઇ જાયછે. Thou actest as a mean person, where thy private ends are concerned—where thy intended purpose is to be accomplished.

Ever joined with fraud, હમેશાં દગાથી ભરેલો. Always given to secret machinations. Joined, past part., referring to *interest*. *L. jungo*, I join.

196—Fraud, દગો. Deceit. *L. fraus*, deceit.

Unworthy અયોગ્ય. Unbecoming. Adjective, qualifying *fraud*, or rather *inglorious.........fraud*.

Unworthy of a royal mind, રાજાના (ઉદાર) મનને અયોગ્ય. Not becoming one who is a king (who ought to be always magnanimous).

197—Generous, ઊંચ કુળમાં જન્મેલો. Born of a noble family. *L. genus*, a race.

Obedient, આજ્ઞા માથે ચડાવે એવો. Subservient, submissive, *L. ob*, *audio*, I hear. Adjective, qualifying *Greek*.

To thy word. To thy order.

198—Ambush, શત્રુ ઉપર એકાએક હુમલો કરવા માટે લશ્કરની સંતાઈ રહેવાની જગા. A station for troops to conceal themselves to surprise an enemy. Ambuscade. *L. in*, *boscus*, a wood.

Shall lift the sword, તરવાર ઉઠાવશે-પરશે. ખુલ્લી રીતે યુદ્ધ કરશે. Shall take up the sword, shall wage open war, shall fight openly.

199—Decree, હુકમ. Order, command. *L. de*, *cerno*, I judge.

Cause, કારણ. Reason. *L. causa*, a cause, object of *have*.

To war,—to wage war. Infinitive, depending upon *have*.

What cause, &c. What reason have I to fight (against the Trojans) by thy order? *i. e.* I have no reason whatsoever to fight (against the Trojans) by thy order.

200—The distant............me, દૂરના ટ્રૉયના લોકોએ મને કયે દિવસે નુકસાન કીધું છે? કદી પણ નુકસાન કીધું નથી. The Trojans who live very far from me have never done me any injury. Distant *L. dis*, *sto*, I stand.

201—Phthia. A city in Thessaly, where Achilles was born.

Phthia's (પાપાસ) realms પાપાનાં રાજ્ય. The kingdoms of Phthia. Realms, *L. rego*, I rule.

Hostile troops, શત્રુવટ પરાવનારાં લશ્કર. Armies entertaining animosity. Inimical armies. Troops, object of *led*. Hostile, from *L. hostis*, an enemy.

To Phthia's &c. They never sent any inimical army into the kingdoms of Phthia *i. e.* into my kingdoms (so I have no reason whatsoever to fight against them).

202—Safe used for *safely*, *adv.* modifying *fed*.

Vale, ખીણ. Valley. A tract of land between hills. In poetry *vale* is often used for *valley*.

Her, put for *Phthia*.

Warlike, શૂરવીર, લડાઈના. Trained for war.

Coursers, પાણીદાર ઘોડા. Swift horses. *L. curro*, I run.

Warlike coursers, લડાઈ—યુદ્ધના ઝડપી ઘોડા. Swift horses of war.

Fed, ચરતા હતા. Used to graze, grazed.

203—Far hence removed. અહીંથી ઘણે દૂર. Very far from this place. Removed, from *L. re* and ***moveo***, I move. Past part., referring to ***main*** and *walls.*

The hoarse-resounding main, ઘુઘુ કરતો દરીઓ, ઘોઘરો અવાજ કરતો દરીઓ. Harsh-sounding sea. Resounding, from *L. re*, *sono*, I sound. **Main** forming with *walls* the subject of the verb *secure.*

204—Walls of rocks, પહાડરૂપી કોટ. Rocks serving the purpose of walls.

Secure, નિર્ભય કરશે. Keep safe, protect. *L. se* for *sine*, without, and *cura*, care.

205—fruitful soil, રસાળ ભૂમી-ધરતી. Fertile land. Fruitful, from *L. fruor,* I enjoy. Soil. *L. solum,* the bottom, object of *grace.*

Abundant harvests, પુષ્કળ પાક. Plentiful crops. Abundant from *L. ab, unda,* a wave.

Grace, શોભાવેછે, દીપાવેછે. Adorn, beautify. Transitive verb, subject *harvests,* object *soil.*

Martial, લશ્કરી. Military. *L. Mars,* the god of war.

Martial race, યોદ્ધાઓની જાત. A race of war-like persons.

206—Rich in............race. ત્યાં મેવો ઘણો થાયછે તથા શૂરવીર યોદ્ધા ઘણા ઉત્પન્ન થાયછે-હોયછે. She abounds in fruit and many warlike persons are produced there. Rich, adjective, qualifying ***soil***, in line 205.

207—Hither, અત્રે, અહીં. To this place.

Sailed, વહાણમાં આવ્યા. Came on board the ships.

Voluntary, સ્વેચ્છા-પોતાની મરજી પ્રમાણે ચાલનાર. Acting by choice. *L. volo,* I will.

Throng, ટોળું. Multitude. Case in apposition to *we.*

208—Private wrong, એકલાને થતું નુકસાન. Wrong which one suffers individually. Private, adjective, qualifying ***wrong*** understood. *L. privus,* one's own.

Public wrong, સાર્વજનિક નુકસાન. Wrong done to the whole

community. Public, from *L. populus*, the people. Wrong object of *to avenge.*

Hither......wrong. Expl:—We came here voluntarily to avenge the wrong done to thee and thy brother only and not to the public. It is for *thee* and *thy brother's* sake that we fight against the Trojans.

209—What else.........draws. (Prose Constr.). What else draws the assembled nations to Troy. Else, a noun, subject of *draws.* Nations, object of *draws.*

What else, બીજી કઇ વસ્તુ. What other thing.

Assembled nations, એકઠી મળેલી પ્રજા. Nations met together-collected together-come together. Assembled, *L. ad, simul*, together. Nations, from *L. natus*, born.

210—Cause, પક્ષ. The side of question or controversy which is espoused by one. Accusative case, governed by the preposition *but.*

209-210—What else......cause. O ungrateful person, what other cause brings nations here except thy cause and that of thy brother (Menelaus). It is simply to espouse your cause and that of your brother that the nations have assembled here. (The Trojan war was undertaken to recover Helen, the wife of Menelaus, from the King of Troy.)

But, સિવાય. Except. Preposition, governing *cause.*

Ungrateful, નિમકહરામ, કૃતઘ્ની. Unthankful, thankless. Adj. qualifying *thou* (in the vocative case) understood. *L. un*, not, and *gratus*, thankful.

211 Pay, બદલો. Reward, return.

Is this the pay...........deserve? અમે લડયા છિયે અને સંકટો ભોગવ્યાં છે તેનો બદલો આજ કે? Is this the return you make for the wounds and difficulties we have suffered in war?

Deserve,-ને યોગ્ય-લાયક-પાત્ર હોવું. Merit. Transitive verb, subject, *blood* and *toils*, object, *which* understood. *L. de, servio*, I serve (to earn by faithful service).

212—Disgraced, ગેરઆબરૂ કીધેલા. Dishonoured, put to shame. *L. dis, gratus,* thankful.

Disgraced..........serve. જે માણસની અમે ચાકરી કરીએ છિએ તેનાથી અમે ગેરઆબરૂ અને અપમાન પામેલા. (We are) dishonoured and insulted by the man whom we serve.

The whole phrase stands in apposition to *pay* in line 211. Disgraced and injured, past participles, referring to *we* understood. Serve, transitive verb, subject *we,* object *whom* understood.

213—*Threat* used for *threaten.* ધમકી આપવી, બીવડાવવું, ડબડાવવું. Menace. (To) Threat, *infinitive,* depending upon *darest.* The sign *to* of the infinitive is omitted after such verbs, as *bid, dare, see, hear, let,* &c.

Snatch, છીનવી લેવું-પડાવી લેવું. Deprive, rob, wrest.

And now you threaten that you will in person wrest from me my prize.

214—Due to the deeds of......day, ભયંકર યુદ્ધમાં પરાક્રમો કરીને મેળવેલું.(which) Is owing to my performing – which I have got by performing many exploits in the fearful time of battle. Due, adj. qualifying *prize* in line 213. *L. debeo,* I owe.

215—A prize.........mine. (Prose Constr.). O tyrant, (my) prize, matched with thine (is) as small, as thy own actions (are small) if compared to mine.

A prize......mine. હે જુલમી રાજા તારાં પરાક્રમો મારાં (પરાક્રમ) સાથે સરખાવતાં જેમ થોડાં છે તેમ મારી લૂટ તારી (લૂટ) સાથે સરખાવતાં થોડી છે. O despotic king, my prize as compared with the one that thou hast obtained is as trifling as thy own exploits are when compared to mine. *i. e.* I have performed many exploits in battle and have got a trifling prize, whereas you have done few, and received a very valuable prize. Prize, in apposition to *prize* in line 213.

Matched,-ની સાથે સામસામા મૂકેલું-સરખાવેલું. Set in competition. Past part., referring to *prize.*

216—Actions, પરાક્રમ. Deeds, exploits. *L. ago*, I do. Nominative to *are* understood.

Compared, મુકાબલો કીધેલો. Set in comparison with. *L. con, par*, equal. Past part., agreeing with *actions*.

217—Conquest. જીત, જય. Victory, triumph, success in battle. *L. con, quœro*, I seek.

Wealthy, કિમતી. Rich.

Thine.........prey, દરેક જય વખતે તને તરિ કિમતી લૂટ મળેછે. Thou takest a very rich plunder at the end of each victory.

218 – Sweat, પરસેવો (ઉતરે એવી મ્હેનત–શ્રમ). Lit: Perspiration, hence, labour, toil.

Though..........day, અને યુદ્ધને દિવસે–યુદ્ધમાં ખરો પરસેવો ઉતારવામાં હું, અને સંકટ વેઠવામાં તો હું. While I undergo toils and danger on the day of battle. *sweat* and *danger* subjects of the verb *are* understood. Danger, from *L. damnum*, loss. Day. *i. e.* day of battle.

219—Some trivial......bear (Prose Constr.). I bear some trivial presents to my ships. હું મારા વ્હાણપર કંઇ જુજ બક્ષિસ લઇ જાઉંછું. I carry some trifling present to my ships. Presents, object of *bear*.

Trivial, જુજ. *L. tres*, three, *via*, way. A place where three roads meet. So a trivial thing is that which is *common-place* or of every-day and every-where occurrence. Hence Insignificant, trifling, not substantial.

220—Barren praises, વગર લાભનાં–ફોકટનાં–ખાલી અમથાં–વખાણ. Praises not procuring any substantial advantage. Praises from *L. pretium*, price.

Barren.........war, અથવા લડાઇમાં (મેળવેલા) ઘાના બદલામાં ખાલી અમથાં વખાણ–શાબાશી મળેછે. Or I get empty praises in return for the wounds I receive in war.

221—Proud monarch. Agamemnon. (See note line 234.)

I am thy slave no more, હું હવે વધારે વાર તારો ગુલામ નથી–હવે વધારે વાર હું કહેશો તેની હાજી હા કરવાનો નથી. I would not carry out your orders now. I am not going to serve you any more

222—My fleet.........shore, મારા (વ્હાણનો) કાફલો મને થેસલીઆને કિનારે લઇજશે, હું મારા કાફલા સાથે થેસેલિ જઇશ. I shall go back to Thessaly with my ships of war. *i. e.* I shall go back to my native place.

223-24 Left............gain. એકિલિસ (હું) એટ્રાઇડિસને (એગમેમ્નોનને) ટ્રૉયના મેદાનપર મૂકીને જશે (જઇશ) ત્યારે તે કેવી કેવી લૂટ અને જય મેળવેછે તે જણાશે (હું તને ટ્રૉયના મેદાન ઉપર મૂકીને ચાલ્યો જઇશ ત્યારે હું જોઇશ તો ખરો કે ભાઇ કેવી કેવી લૂટ અને કેવા કેવા જય મેળવેછે! મતલબ કે મારી સહાયતા વગર તારો કાંઇજ શુકરવાર વળવાનો નથી). Let me see what spoils and conquests shalt thou gain on the plains of Troy when thou art deprived of my assistance, *i. e.* without my assistance thou shalt gain no spoils, no victories. Left, past part., agreeing with *Atrides.* Spoils and conquests, object of *shall gain.*

225 -To this the king, આનો રાજાએ (એગમેમ્નોને) પ્રત્યુત્તર વાળ્યો. The king (Agamemnon) replied to this as follows :— *King*, nominative case, subject to the verb *replied* understood.

Mighty warrior, મહાનૂ યોદ્ધા. Powerful—great warlike — person. Warrior, vocative case.

226—Thy......defy, તારી સહાયતાની મને ગરજ નથી, અને તારી ધમકીના કોણ હિસાબ ગણેછે ? We are not in need of thy assistance and we don't care a pin for thy menaces.

Need, જરૂર છે. Are in want of. Transitive verb, subject *we*, object *aid*,

Defy -નો ભાર—હિસાબ ગણવો. Set at naught. Transitive verb, subject *we*, object *threats. L. dis, fides,* faith.

Threats, ધમકી. Menaces.

227—There want not chiefs, સરદારોની ખોટ ખોટ ન સમજતો. Generals are not wanting. There are many other chiefs besides thee (if thou leave me). Want, intransitive verb, subject *chiefs.*

In such a cause to fight *i. e.* to fight in such a cause.

228—Shall guard a monarch's right, રાજાનો (મારો) હક સંભાળશે. Shall defend-secure the right of a king, *i. e.* my right.

229—Distinguished, ખાસ. Particular. *L. dis, stinguo*, I mark.

The gods' distinguished care, દેવની ખાસ સંભાળ, જેના ઉપર દેવની ખાસ પ્રીતિ છે. Who are under the particular care—notice of the gods. Care, case in apposition to *kings*.

230—To power......bear, શ્રેષ્ઠ સત્તાવાળા ઉપરી સામું કોઈ આવો તિરસ્કાર મનમાં રાખતું નથી. No one entertains such hatred to superior power, *i. e.* towards his superior. Superior, adjective, qualifying *power*, *L. super*, above. Hatred, an abstract noun, object of *bear*.

229-30—Of all the kings.........bear, આ જે સઘળા રાજાઓ દેવોની ખાસ સંભાળ તળેછે તેઓમાં કોઇ એવો નથી કે જે પોતાના ઉપરી સામું આવો તિરસ્કાર રાખે. Of all these kings who are under the particular care of gods there is not a single king who entertains such hatred towards his superior.

231—Strife, કજીઆ કંકાસ. Quarrels.

Debate, વાદવિવાદ, તકરાર. Dispute, controversy. *L. de, batuo*, I throw.

Restless soul, બેચેન—વ્યગ્ર—ટળવળાટવાળો—આત્મા, જીવ, પ્રાણ. Soul which knows no ease; uneasy spirit. Restless. *L. resto*, to stand. Soul, object of *employ*.

Employ—માં ગુંથાએલો રાખવો. Keep occupied—busy. *L. in, plico*, I fold.

Strife......employ. કજીઆ કંકાસ અને વાદવિવાદમાં—તકરારોમાં તારો જીવ રોકાઇ રહેછે. Thy soul which is never at rest is (constantly) engaged in quarrels and disputes. Strife and debate, subjects of *employ*.

232—Horrors. મહા ભય (ઉપજાવે તે). Things which excite great dread. *L. horreo*, I shrink.

Wars ....joy, લડાઈ અને મહા ભય ઉપજાવે એવી વસ્તુમાં તું જંગલી આનંદ માનેછે. Thou takest delight in nothing else except wars and horrors. Joy, nominative case after the verb *are*. Savage from *L. silva*, wood.

233—If thou hast strength, જો તારામાં જોર છે. If thou possessest strength—If thou art very bold.

T'was........bestowed. (Prose Constr.)—It was Heaven (that or who) bestowed that strength (on thee). એ બળ તને આપનાર પરમેશ્વર છે. It was God who gave that strength (to thee). That, demonstrative adjective, qualifying *strength.*

Bestowed, આપ્યું, બક્ષ્યું. Gave, conferred, gifted. Transitive verb, subject *that* or *who* understood.

234—Vain man, પતરાળખોર માણસ, રસીખોર માણસ—બડાઇખોર. Conceited man. One elated with a high opinion of his own accomplishments. Vain, from *L. vanus,* vain. Man, vocative case.

The word *vain* should not be confounded with *proud.* A man is *vain* of his person, dress, walk, &c., he is *proud* of his literary or scientific talent, wealth, rank, power, &c.

Valour, શૌર્ય, Warlike courage. *L. valeo,* I am strong.

Thy valour...........God. તારામાં શૌર્ય છે તે તને પરમેશ્વરે આપ્યું છે. Warlike courage, that thou art possessed of, has been given to thee by God.

235—Haste, ઝડપ કર. Make haste. Intransitive verb, imperative mood.

Launch thy vessels, તારાં વહાણ (પાણીમાં) હડસેલ, તારાં વહાણ હંકારીજા. Put thy ships to the sea. Go home with thy ships.

Speed, ઝડપ, ત્વરા. Haste.

Fly away, નાશી જા, પાછલી પડક. Go away at once. Imperative mood.

236—Thy own realms, તારાં પોતાનાં રાજ્યો. Thy own kingdoms. Realms. *L. regalis,* royal, from *rego,* I rule.

Arbitrary, સ્વતંત્ર, નિરંકુશ. Absolute. *L. Arbiter,* a judge.

Sway, અધિકાર, અખત્યાર. Power, authority.

237—I heed thee not, હું તને લેખવતો નથી.-I don't mind thee, I don't regard thee. I don't care for thee.

237—Prize-ની કિમત ગણવી, Value. *L. pretium,* price. Transitive verb, subject *I,* objects *friendship* and *hate.*

At equal rate, સરખી રીતે. Equally. Equal, from. *L. æquus,* equal. Rate, from *L. ratus,* fixed.

238—Thy short-lived friendship. અલ્પ થોડા વખત (સુધી પહોંચેલો) નો સ્નેહ-ની મિત્રતા. Thy intimacy which has lasted for a short time. Thy friendship of short duration-continuance.

Groundless, વિના કારણનો. Without any cause.

Hate, તિરસ્કાર. Hatred, contempt.

239—Threat, put for *threaten,* imperative mood.

Earth-born, પૃથ્વીમાંથી ઉત્પન્ન થયલા-જન્મેલા. Sprung from the earth.

Myrmidons were a people of Thessaly who followed Achilles to the siege of Troy, and were distinguished for their savage brutality, rude behaviour, and thirst for rapine. *Gr. Myrmex,* an ant, because they were said to have sprung from *ants.*

240—'Tis mine to..........fear, હે રાજા, બીવડાવવાનું-ધમકાવવાનું કામ મારૂં છે, અને તારે તો બીવાનું છે. O prince, it is for me to give you threats and for you to fear them. Expl: But O prince, I do not regard thee at all, nor care for thee in thy wrath; but will threaten thee.

241—If........demand, દેવ તે સુંદર સ્ત્રીને જોરા કરીને માગેછે ત્યારે તો. If the god (Apollo) ask that beautiful woman with authority. Dame, object of *demand.*

242—My bark..........land. મારૂં વ્હાણ તેણીને પોતાને સ્વદેશ (ક્રાઇસા) લઇ જશે-હું તેણીને મારા વ્હાણમાં તેણીની જન્મભૂમી (ક્રાઇસા) છે ત્યાં મોકલી દઇશ. હું તેને મારા વ્હાણમાં તેને સ્વદેશ વિદાય કરીશ. I shall send her away to her native country (Chrysa) in my ship. Native, from *L. natus,* born.

243—Prepare, તૈયારી કર, તૈયાર થા. Be ready. Imperative mood. *L. pre, paro,* I prepare.

Imperious prince, મગરૂર રાજા. Haughty-dictatorial-arrogant

prince(Achilles). Imperious from *L. impero*, I command. Prince from *L. primus*, the first and *caput*, the head. Vocative case.

244—Fierce.........art, ગમે એવેા તું જુસ્સાવાળેા છે તાેપણ. However furious thou art. Fierce, adjective, qualifying *thou*, *L. fera*, a wild beast.

To yield.........fair, (લડાઇમાં) પકડાયલી (તારે ભાગે આવેલી) સુંદરીને આપી દેવાને. To give up fair lady (Briseïs) taken in war (and fallen to your share).

245—Seize, જોરજુલમથી લેવું. Take forcibly.

Blooming prize, ખીલતી જુવાનીવાળી (લડાઇમાં પકડાયલી) લુટ (બ્રાઇસીસ). Prize (Briseïs) in the prime of her life. Briseis was a lady captured in the siege of Troy who had fallen to the lot of Achilles, when the booty was distributed among the Greeks.

246—Loved, put for *beloved*, adjective, qualifying Briseïs. Briseïs, objective case, in apposition to *prize* in line 245.

Radiant eyes, ચળકતી આંખ. Bright eyes. Radiant, from *L. radius*, a ray.

Expl: I myself, going to thy tent, will lead away thy prize (Briseïs).

247—Hence, આ ઉપરથી. From this.

Might, બળ. Strength, power.

Hence...........might, આ ઉપરથી મારામાં કેટલું બળ છે તે તારા જાણ-વામાં આવશે—ત્યારે તને ખબર પડશે કે હું કેટલેા બળીયેા છઉં. From this thou shalt come to know how strong—mighty—powerful I am. Prove, *L. probo*, I prove.

Curse the hour, ઘેાખડીઓને શાપ દેશે-નેા તિરસ્કાર કરશે. Imprecate evil upon the time. (Shalt) curse, subject *thou*.

248—Rival, બરાબરીઓ, પ્રતિસ્પર્ધી. A competitor, equal, *L. rivus*, a shore. Nominative case after the verb *stoodst*.

Of imperial power, બાદશાહી સત્તાનેા. Of kingly power, of the king (me). Imperial, *L. impero*, I command.

Curse..............power, જે વખતે તું રાજ્યાધિકારીનો બરોબરીઓ થઈને ઉભો રહ્યો તે વખતને તું શાપ દઈશ (કે હાયરે, મેં શું કરવા એગેમેમ્નોનની સામા માથું ઉંચક્યું-પ્રતિસ્પર્ધીપણું કીધું). Thou shalt curse the hour at which thou triedst to become a rival of the paramount power.

249-50—And hence.........alone, અને એ ઉપરથી આમારૂં સર્વે સૈન્ય જાણશે કે રાજા દેવોનેજ તાબે છે (બીજા કોઈને નહીં). And from these circumstances all our armies will come to know that kings are obedient to none but gods. *i. e.* they will not yield at all to any mortal being.

Subject, તાબે, આધીન. Obedient, subservient, *L. sub, jacio,* I throw, adjective, qualifying *kings.*

251—Oppressed, અતિ પીડિત થયલો, આકુળ વ્યાકુળ થયલો. Overcome. *L. ob, premo,* I press, past part., referring to *Achilles.*

Grief, દલગીરી. Sorrow.

With grief......oppressed, દલગીરી અને કોપથી અતિ પીડિત થયલો,—બેબાકળો બની ગયલો. Overcome with sorrow and anger.

252—Swelled high, ઘણું ઉભરાઇ આવ્યું. Greatly bloated with anger.

Laboured, ધડક ધડક થવા લાગ્યું. Throbbed. *L. labor,* labour, from *laboro,* I toil.

253—Distracting, વ્યાકુળ-વ્યગ્ર કરે એવું, ગભરાવે એવું. Confounding; throwing into confusion. *L. dis, traho,* I draw.

By turns, વારાફરતી. Alternately, one after the other.

Ruled -ની ઉપર સત્તા ચલાવી. Controlled, swayed. Subject, *thoughts,* object, *bosom. L. rego,* I rule.

Bosom, છાતી. Breast.

Distracting......ruled. (Prose Constr.) Distracting thoughts ruled his bosom by turns, (શું કરવું તે નહીં સમજ પડે એવા) ગુંચવણમાં નાખે એવા વિચારે વારાફરતી તેની છાતી ઉપર અમલ ચલાવ્યો (વારાફરતી ઉત્પન્ન થયા). Confounding thoughts controlled his breast one after the other. Confounding thoughts troubled him so much that he was at his wit's ends—at a loss what to do.

6

254—Now. The first *now* means ઘડીમાં, at one time, and the second, ઘડીમાં, at another time.

Fired, બળી ઉઠેલું, ઉશ્કેરાયલું. Excited. Past part., referring to *bosom*.

Now fired by wrath, ઘડીમાં ક્રોધથી બળવા લાગેલું–ઊશ્કેરાયલું. At one time excited by anger.

Reason, વિવેકબુદ્ધિ. A faculty of mind which distinguishes right from wrong. *L. ratio*, reason, from *reor*, I think.

Cooled, શાંત થયલું. Pacified. Past part., agreeing with *bosom*.

Expl: His heart within, (which) was at one time excited by anger, and at another pacified by reason (was pondering upon two courses. *viz:* as follows).

255—That, *i. e.* the former, *wrath*.

Prompts. ઉશ્કેરેછે. Incites. *L. pro, emo*, I buy.

256—(To) Force, *i. e.* to force, જોરભેર ધસવું. (To) Rush. Infinitive of purpose.

(To) Pierce,-નું કલેજું ભેદવું, મારવું. (To) Strike. Infinitive of purpose.

Their haughty lord. તેઓનો મગરૂર રાજા (એગેમેમ્નોન). Their proud king (Agamemnon). Lord, object of *to pierce*.

That prompts.......lord. By anger he is incited to draw his fatal sword, rush through the Grecians, and kill their proud king (Agamemnon) on the spot.

257—This *i. e.* the latter, *reason*.

This whispers soft, આ તેને ધીમેથી કહેછે. This tells him gently.

His vengeance to control, *i. e.* to control – suppress his vengeance.

To control, દાબમાં રાખવું, કાબામાં રાખવું -ની ઉપર સત્તા રાખવી. To restrain, *L. contra*, against, *rota*, a wheel.

258—(To) Calm, શાંત પમાડવું. (To) Pacify, infinitive.

Tempest, તોફાન. Storm. *L. tempus*, time.

Rising tempest of his soul, તેના મનમાં ઉઠતું તોફાન. Rising storm of his mind.

This whispers......soul. By reason he is persuaded to keep

his anger within bounds and pacify the storm (confusion) rising in his mind (in him).

259—Just as, જેવામાં. While.

Anguish, દુ:ખ. પીડા. Extreme pain. *L. ango,* I vex.

Suspense, ઉચ્ચાટ, ડગડગો. Uncertainty, doubt. *L* sub, *pendeo,* I hang.

Just......stayed, શું કરવું તે તેને સૂઝતું નહોતું તેની પીડામાં તે હતો તેવામાં. While he stood in great trouble of uncertainty. While he was at a loss to decide within himself what course to adopt—to take.

260—Unsheathed, મ્યાનમાંથી કાઢેલી. Drawn out of the scabbard, past part., referring to *blade.*

Glittering blade, ઝગઝગતી-ચળકતી તલવાર. Sword sparkling with light, bright gleaming sword. Blade, nominative case to the verb *appeared.*

While half.........blade. And as his bright sword was half drawn out of the scabbard.

261—**Minerva,** the goddess of wisdom, war, and all the liberal arts, was produced from Jupiter's brain without a mother. Her power was great in heaven ; she could hurl the thunders of Jupiter, prolong the life of men, and bestow the gift of prophecy. She was called *Athena Pallas,* because she killed the giant Pallas ; *Parthenos,* from her remaining in perpetual celibacy; *Glaucopis,* from the blueness of her eyes. The functions, offices, and actions of Minerva, seem so numerous that they undoubtedly originated in more than one person. She rendered assistance to the Greeks during the Trojan War, and it was through her assistance that Telemachus succeeded in discovering his father Ulysses, who, when he went to the Trojan War, had left him in the cradle.

Descended. નીચે ઉતરી આવી. Came down. *L. de, scando,* I climb.

Minerva......above. Minerva came down quickly from the sky. Swift used for *swiftly*.

From above, *i. e.* from the sky, from heaven. *Above* is an adverb, used as a noun, governed by the preposition *from.*

262—Sent by the sister and the wife of Jove. *i. e.* sent by the goddess Juno. Sent, past part., referring to *Minerva.*

Juno, a celebrated deity among the ancients, was the daughter of Saturn and Ops. She was sister to Jupiter Pluto, Neptune, Vesta, Ceres &c. She was very beautiful. Struck with her beauty, Jupiter changed himself into a cuckoo, raised a great storm, and made the air unusually calm and chill. Under this form he went to the goddess, all shivering. Juno pitied the cuckoo, and took him into her bosom. When Jupiter had gained these advantages, he resumed his original form and obtained the gratification of his desires, after he had made a solemn promise of marriage to his sister. The nuptials of Jupiter and Juno were celebrated with the greatest solemnity; the gods, all mankind, and all the brute creation attended. As Juno's power was extended over all the gods, she afterwards made use of the goddess Minerva as her messenger.

263—Both the princes,-namely, Achilles and Agamemnon

Claimed, ધરાવતા હતા, Lit. Called for, demanded as due, *L. clamo*, I cry out.

Both......care, બન્ને રાજા તેઓની સરખી સંભાળનો હક ધરાવતા હતા. બન્ને રાજાઓ ઉપર તેની સરખી સંભાળ હતી. Both Achilles and Agamemnon were under the equal care of Juno. Goddess Juno equally loved and regarded both.

264-65—Behind...........seized, તે પાછળ ઉભી રહી અને એકિલિસના સોનેરી કેશ પકડયા. She stood behind and caught Achilles by his yellow hair. Seized, a transitive verb, subject *she* understood and object *Achilles.*

Confessed, (માત્ર એનેજ) દેખાઇ (બીજાથી અદ્રશ્ય રહી). Appeared, past part., referring to *she* understood. *L con, fateor,* I confess.

To him alone confessed. She was visible to him (Achilles) only.

Sable. કાળું. Black.

266—Concealed, છુપાણી. Hid *L. con, celo,* I hide.

From the rest, બાકીનાઓથી. From the remaining persons.

267—Sudden put for *suddenly.*

268—Known, past part., referring to *goddess* in line 267.

Flames, ભડકા-જ્વાળા. Blazes.

Sparkle, ચળકવું. Gleam forth.

269—Descends Minerva ? શું મિનર્વા આવેછે ? Does Minerva descend—come down ? Descends from *L. de, scando,* I climb.

Guardian care, વાલીની ફીકર-સંભાળ. Protecting care, care that a guardian has for his or her ward.

270—Witness, સાક્ષી. A person who knows or sees anything. Case in apposition to *Minerva.*

Wrongs, અપમાન. Insults.

Bear, સહન કરવું. Suffer. Transitive verb, subject *I,* object *which* understood.

271—From Atreus' son. *i. e.* from Agamemnon.

Those eyes. *i. e.* those eyes of hers *i. e.* of Minerva.

272—Daring crime, મ્હોટા ગુન્હો. Great offence, *i. e.* of insulting me (Achilles).

Behold, જોવું. See, infinitive, depending upon *let* in line 271.

271-272—Then let.......too, ત્યારે જે આંખ આ મ્હોટા અપરાધ જોય છે તે હું તેનું વેર (કેવું) લઉંછું તે પણ જોય. Then she that sees this great insult (given to me by Agamemnon) this gross injustice (done to me by Agamemnon) may also see the revenge I am going to take for it. (So saying Achilles was going to draw his sword out of the scabbard to kill Agamemnon.)

273—Forbear, દમ માર, રાખ, ઉભો રહે. Stop (from doing so.) Imperative mood.

Progeny, સંતાન. Offspring. *L. pro, genero*, to beget.

Progeny of Jove. Daughter of Jupiter (Minerva).

274—Fury, કોપ, ગુસ્સો. Anger. Rage. *L furo*, I rage.

Forsake, છોડીને આવવું. Leave.

To calm..........sky, તારો કોપ-ગુસ્સો સમાવવાને આકાશ છોડીને મારું આવવું થયુ છે. I come from the sky—heaven, with a view to pacify thy anger.

275-76—Let great......mind. (Prose Constr.) Let great Achilles, resigned to the gods, yield the empire over his mind to reason.

Resigned, આધીન થઇને-ની ઇચ્છા ઉપર રહીને. Submitting, giving himself up (to the will of Providence without resistance or complaint). *L. re, signo*, I mark, past part, referring to Achilles.

Empire, સત્તા, ઉપરીપણું. Supreme power, mastery, *L. impero*, I command, object of *to yield*.

Let great Achilles......mind, મહાન્ એકિલિસને દેવની ઇચ્છાને આધીન થઇને પોતાના મનનું ઉપરીપણું-ની સત્તા બુદ્ધિને સોંપવા દો. Let great Achilles, giving himself up to the will of the gods, give the mastery over his mind to reason. *i. e.* Achilles, submit thyself to the will of the gods and act according to the dictates of *reason* (don't allow *anger* to have supremacy over thy mind, *i. e.* suppress thy anger and act rationally).

277—By awful Juno this command is given. I am sent with this message by dreadful Juno.

Awful, ભોહ, ભયંકર. Full of dread mingled with reverence. Full of reverential fear.

278—The king and you........heaven, રાજા અને તું બંને દેવીની દેખરેખ (તળે) છો. Both you and Agamemnon are (under) the equal-charge care of heaven. Juno equally loves and regards both of you from her soul. *Care*, nominative case after the verb *are*.

279—The force.........feel. (Prose Constr.) Let him feel the force of keen reproaches. *i. e.* you are at full liberty to attack him by *words.* Let him feel thy bitter reproofs-taunts - rebukes. તું એને તરિ ગમે એટલાં કડવાં મ્હેણાં માર. તું એને ગમે તેટલાં કાળજું કોરી નાખે એવાં વેણરૂપી બાણ માર. *Force,* object of *to feel.* Reproaches from, *L. re, probo,* I prove.

280—Sheath, મ્યાનમા મુક. Put into the scabbard, imperative mood.

Obedient, an adjective, qualifying *thou* understood. *L. ob, audio,* I hear.

Revenging steel, વેર લેતી સમશેર-તલવાર. Sword taking, inflicting revenge. *Steel,* object of *sheath.*

281—Pronounce, કહેવું, નિશ્ચય પુર્વક કહેવું. Declare, say. *L. pro, nuncio,* I tell, object, "*thy injured.........store.*"

Trust a heavenly power, સ્વર્ગની શક્તિ-દેવી ઉપર ભરોસો રાખ. Trust me who am a heavenly goddess. Depend upon what I, who am a goddess of heaven, say.

282—Thy injured honour, તારી થયલી ગેરઆબરૂ-અપમાન-તારા માનનો થયલો ભંગ. The insult—the affront that is given to thee. Injured, from *L. in,* not, *jus,* right.

Fated hour, મુકરર કરેલું-નીમેલું ચોઘડીઉં. Fixed-appointed hour-time. Fated from *L. fatum,* fate, from *fari,* to speak. Hour from *L hora,* an hour.

Thy injured............hour. એવો સમય આવશે કે તે વેળા તારી ખાતરી થશે કે તારૂં જે અપમાન થયું તેનો ભંગ પૂરેપૂરો વળી ચૂકયો. The day will come when thou shalt see the affront—insult that was given to thee amply—sufficiently recompensed—punished.

283—Shall thy arms implore. *i. e.* shall implore thy arms. તારી (તારા હથિયારની) મદદ-સહાય માગશે. Shall ask for thy assistance. Arms, object of *shall implore.* Implore, *L. in* and *ploro,* I cry out.

284—Boundless store, અપાર ફળ. A very very great sum

of money. Immense riches. Store, from *L. storium*, a certain quantity of anything.

(Shall) Bribe thy friendship, લાંચ આપીને તારી મિત્રતા મેળવશે. તને પૈસા આપશે અને કેહેશે કે (ભાઈ, હવે તું) મને લડવામાં મદદ કર-હવે તેા તું મારી જ્હદિ થા.

285—Then let .....sway. (Prose Constr.) Then let revenge bear the sway no longer. વેરને હવે વધારે વાર તારા ઉપર* અધિકાર ચલાવવા ન દે. Then don't allow revenge to have any control over thy mind any more. Then don't think of—meditate revenge any longer.

Sway, અમલદાર. Control, authority, power, object of *to bear.*

286—Command thy passions, તારા મનેાવિકારને-કાબુમાં-તાબામાં રાખ. Keep thy passions within bounds—in check. Restrain—curb thy passions. Command, imperative mood, *L. con, mando*, I order. Passions, *L. pateor,* I suffer.

And the gods obey, *i. e.* and obey the gods Act according to the wishes of the gods. Obey us. *Gods,* object of *obey.*

287 - To her Pelides. Pelides (Achilles) replied to her as follows. Pelides, nominative case to *replied* understood.

With regardful ear, ધ્યાન આપે એવા કાનથી, ધ્યાનથી લક્ષ દઇને. With attentive ear *i. e.* attentively, with proper attention.

288 —Dictates, આજ્ઞા-ફરેઉં. Orders, suggestions. *L. dico,* I say, object of *hear.*

I thy dictates hear *i. e.* I hear thy dictates. I hear what thou sayest. I hear thy orders.

289—Hard as it is, ગમે તેવું અઘરૂં છે તેાપણ. However hard it is.

Suppress, દબાવવું. Restrain, curb. *L. sub, premo,* I press.

My vengeance I suppres *i. e.* I suppress my vengeance, મારા વેરને દબાવું છું. I restrain myself from taking revenge. *Vengeance,* object of *suppress.*

290—Those who......bless. (Prose Constr.) The gods will bless those who revere the gods (them). Those, a demonstrative pronoun, object of *will bless.*

Revere, માન આપવું. Honour, respect. *L. re, vereor*, I fear.

Will bless, આશિર્વચન આપશે. Will pronounce blessings upon. Those who revere.........bless. The gods will hearken propitiously to those who honour them (the gods). જેઓ ઇશ્વરને માન આપેછે એટલે ઇશ્વરાધીન રહેછે તેને તે ક્ષેમ કુશળ ગુજારેછે-તેનું સારૂંજ કરેછે.

291—**Observant**, આજ્ઞાધીન થઈને. Respectfully attentive-paying attention to. *L. ob, servio*, I serve. Adjective, qualifying *he*.

Blue-eyed maid. Maid having blue eyes (Minerva).

292—**Sheath**, મ્યાન. Scabbard, case.

Returned, પાછી મૂકી. thrust back, put back (into the scabbard). Transitive verb, subject *he*, object *blade*.

293—The goddess......flies. (Prose Constr.) The goddess flies swift to high Olympus. The goddess (Minerva) goes away quickly to high Olympus.

Swift used for *swiftly*.

Olympus—A mountain of Macedonia and Thessaly. The ancients supposed that it touched the heavens with its top ; and from that circumstance, they have placed the residence of the gods there, and have made it the court of Jupiter. According to the notions of the poets, on the top of this mountain there was neither wind nor rain, nor clouds, but an eternal spring

Senate, મંડળી. A council. *L. senex*, old, from *seneo*, to be old.

295—**Boiling breast**, (ગુસ્સાથી) ઉછળતી છાતી. Breast swelling with passion. *Breast*, object of *forsook*.

Forsook, છોડી દીધું. Left, subject *rage*.

296—**Which**, antecedent *rage* in line 295.

Redoubling, બમણો થઈને, ઘણો વધતો થઈને. Increasing by repeated or continued additions. *L. re, duo*, two, and *plico*, I fold.

Broke,-ની ઉપર ઉભરા કાડ્યા. Burst forth, made way with violence. Found vent upon.

Expl. Although by the order of Minerva, he had thrust back his sword into the scabbard, his fury had not subsided. It burst forth with greater violence on Agamemnon.

297—Monster, રાક્ષસ. A very wicked person. *L. monstro,* I show. Vocative case.

298—Thou dog in forehead, બ્હારથી તો તું કુતરા જેવો (કરડકણો) છે, બ્હારથી તો બહાદૂર દેખાય છે. Thou hast the countenance of a dog. Thou (art) outwardly very bold. Thou pretendest to be very bold. *Thou,* vocative case ; *dog,* in apposition to *thou.*

But in heart a deer, પણ અંદરખાનેથી તો હરણ જેવો (પાએા-બ્હીકણ) છે. But thou (art) timid like a deer at heart—inwardly.

299—Ambushed fights, શત્રુઓના ઉપર ગુપ્ત રહીને છાપો મારવાનાં યુદ્ધો. Fights to surprise the enemy by lying concealed in secret places. *Ambushed,* past participial adjective, qualifying *fights. L. in,* and *boscus,* wood.

When wert......dare? તેં કયે દિવસે (યોદ્ધાઓ સાથે રહી) છૂપો હલ્લો કરવાની—ગુપ્ત રીતે શત્રુઓ ઉપર છાપો મારવાની હિમ્મત ધરી છે ? When didst thou appear to venture in waging covert war,—to go to ambuscade ?

300—(To) Face સામા જવું—ની સામા ઉભા રહેવું. (To) Oppose with firmness. (To) Meet in front. Infinitive, depending upon *wert known* understood.

Horrid. ભયંકર. *L. horreo,* I shrink.

Front, મોખરો. The forepart. *L. frons,* the forehead.

Horrid front of war, લડાઇનો ભયંકર મોખરો. Dreadful forepart of the army in war.

Or nobly.........war. Or when hast thou ventured to stand heroically in the front of—in the forepart of the army? (Thou dost not possess that boldness, because thou art very timid—thou pretendest to be very courageous).

301—'Tis ours......try. (Prose Constr.) 'Tis ours to try the chance of fighting fields. પાક્રમ કરીને રણક્ષેત્રમાં ઝોકાવવું ને પરિણામ જે થાય તે ખરા તે અજમાવી જોવાનું (તો) અમારા નશીબ ઉપર

નાખેલું છે.' It falls to our lot to fight daringly-heroically in the battle-fields, no matter what the result may be.

Chance, નસીબ. Lot, *L. cado*, I fall.

Try, અજમાવવું. Put to the test, undertake. (To) Try, in apposition to *it*.

302—(To) Bid, *i. e.* to bid. ફરમાવવું, હુકમ કરવો. (To) Order.

Valiant, બહાદુર-પરાક્રમી પુરૂષો. Brave men. Heroes. *L. valeo*, I am strong.

Thine to look......die. Thy chance is merely to superintend and order brave men to perish.

303—Rob, લૂટી લેવું. Deprive (one) of. Infinitive, depending upon *is*.

Despoil, *i. e.* To despoil, પાસેથી લૂટી લેવું. Plunder. *L. de*, *spolio*, I spoil.

To go.........foe is in apposition to *it*.

So much......foe. દુશ્મનને લૂટવા કરતાં છાવણીમાં જઇ પ્રજાને લૂટી લેવી એ વધારે નિર્ભય છે. To go through the camp and deprive the subjects of their things rather than plunder an enemy is by all means a safer course. Camp, from *L. campus*, a field.

Scourge, (જનો) દુઃખ દેનાર. One who afflicts others. Vocative case. *L. ex*, and *corium*, leather.

Violent, જુલમગાર. Fierce, oppressive. *L. violo*, I break. Adjective, qualifying *thou* understood.

Base, નીચ. Mean. An adjective, qualifying *thou* understood.

306—A slavish race, ગુલામગીરીમાં રહેનારી જાત. People groaning under the yoke of slavery.

Sent in......race, જુપીટરે કોપમાં ગુલામગિરીમાં રહેનારી જાત ઉપર રાજ્ય કરવાને મોકલેલો. (Thou art) Sent by Jupiter in his anger to rule over a race who have lost their independence. *Sent*, past part., agreeing with *thou* understood.

307—Sense, લાગણી. Feeling. *L. sentio*, I feel.

Generous freedom, ઉચ્ચ સ્વતંત્રતા. Noble independence. Generous, from *L. genus*, a race.

Past, અગાઉનું. Of the past time. Past participial adjective, qualifying freedom.

308—Are tamed to wrongs, અપમાન સહન કરવાની ટેવ પડી ગઇ છે -અપમાનને તાબે થઇ ગયા છે. Are accustomed to bear insults calmly.

Who lost......wrongs. Who, having lost their feeling of noble independence enjoyed in time past are accustomed to suffer wrongs calmly.

Or this had been thy last, નહીંતો આ જે તેં મને અપમાન કીધું છે તે છેલ્લી વારજ હોત. Otherwise this insult that thou hast given me would have been for the last time.

Had been, put for *would have been.*

309—Swear *i. e.* to swear, સોગન ખાવા, પ્રતિજ્ઞા લેવી. Take an oath. Infinitive, depending upon *hear.*

310—Which ......bear. (Prose Constr.) Which (sceptre) shall never more bear leaves or blossoms. જે હવે કોઇ પણ દિવસ પાંતરાં અથવા મ્હોર ધારણ કરશે નહિ, જેના ઉપર પાંતરાં અને ડાળીઓ હવે ફરીથી ઉગનાર નથી. Which will never again bring forth leaves or blossoms. *Which,* antecedent *sceptre* in line 309. Shall bear, transitive verb, subject *which,* object *leaves* or *blossoms.*

311—Which, nominative to *left* in line 312.

Severed, જુદું પાડેલું, કાપેલું. Separated, cut off. Past part., referring to *which. L. se,* apart, *paro,* I prepare.

Trunk, થડ. The main part of a tree.

As I from thee, જેમ હું તારાથી (જુદા પડેલો) છું. As I am severed from thee, as I am separated from thee.

Bare, ખુલ્લા. Open.

Parent tree, અસલ ઝાડ, થડ. The main tree, trunk. Parent from *L. pario,* I bring forth.

309-312—Now by this.........tree. Now hear me take an oath by the holy sceptre, which will never bring forth leaves and branches again—which will never bud again after it is once cut off from the trunk (as I have left thee